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ABSTRACT

Designed as supplementary reading materials appropriate for Indian and non-Indian children in the primary grades, this series of 20 booklets presents legends and stories of Northwest tribes. Stories in this first level of a six-level series were developed by the Blackfeet, Northern Cheyenne, Skokomish, Shoshone-Bannock, Crow, and Muckleshoot tribes and the Confederated Tribes of the Warm Springs Reservation of Oregon. The booklets range from 8 to 39 pages in length and follow a picture book format with large type and many illustrations. The illustrations by numerous artists are stylistically diverse and include cartoons, pictographs, and traditional Indian designs as well as realistic drawings. Stories are intended to provide a greater understanding of Indian culture and to appeal to the interests and values of many Indian children--horses, wildlife, natural phenomena, fishing, hunting, celebrations. Three stories about school have pictures only with space for children to write accompanying text. Legend titles in the series include "Coyote and the Stars," "Insects Off to War," "Why Bluejay Hops," and "How Daylight Came to Be." Other stories are about a wild horse roundup, a Northern Cheyenne Indian girl and her horse, the life of a rodeo horse, and a Blackfeet Indian boy's first dance. (JHZ)

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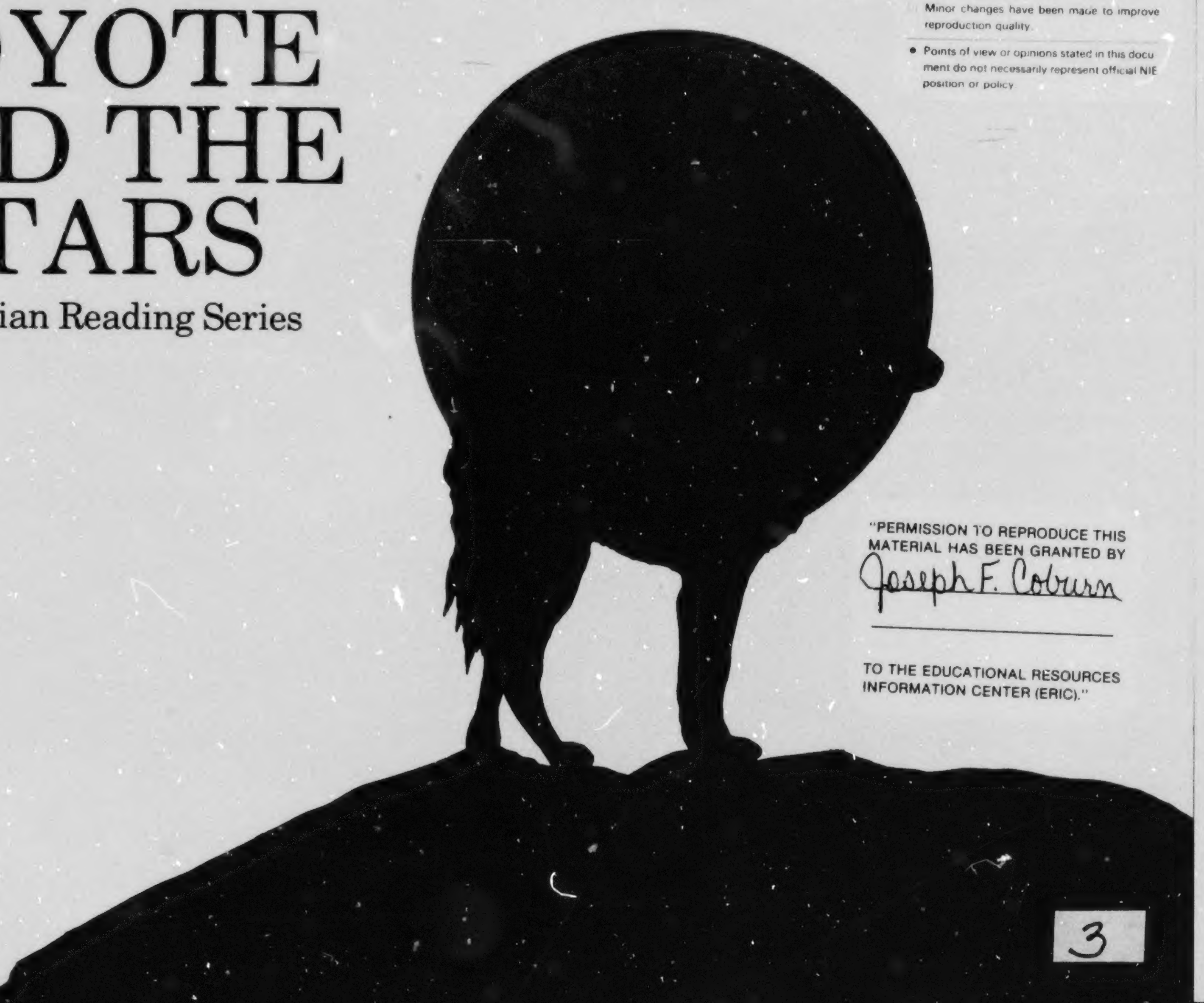
COYOTE AND THE STARS

The Indian Reading Series



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Level I Book 1

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Coyote and the Stars

Level I Book 1

By members of the Warm Springs
Reservation Committee

Carol Allison, *Illustrator*
Nita Curtis, *Consultant*
William Frank, *Illustrator*
Rena Greene
Verbena Greene, *Coordinator*
Viola Kalama
Isabelle Keo
Stella McKinley
Matilda Mitchell
Debbie Smith, *Illustrator*
Ada Sooksoit
Christine Tom
Felix Wallulatum
Wilson Wewa

Illustrated by Carol Allison

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

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THE INDIAN READING SERIES: Stories and Legends of the Northwest is a collection of authentic material cooperatively developed by Indian people from twelve reservations. Development activities are guided by a Policy Board which represents the Indian community of the Pacific Northwest. The Pacific Northwest Indian Reading and Language Development Program Policy Board members are:

- Warren Clements — Warm Springs
  Chairman
- Morrie Jimenez — Klamath
- Joan Kennerly — Blackfeet
- Walter Moffett — Nez Perce
- Emmett Oliver — Quinault
- Bob Parsley — Chippewa
- Lloyd Smith — Warm Springs
- Max Snow
- Jeanne Thomas — Yakima

Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 710 Southwest Second Avenue, Portland, Oregon 97204

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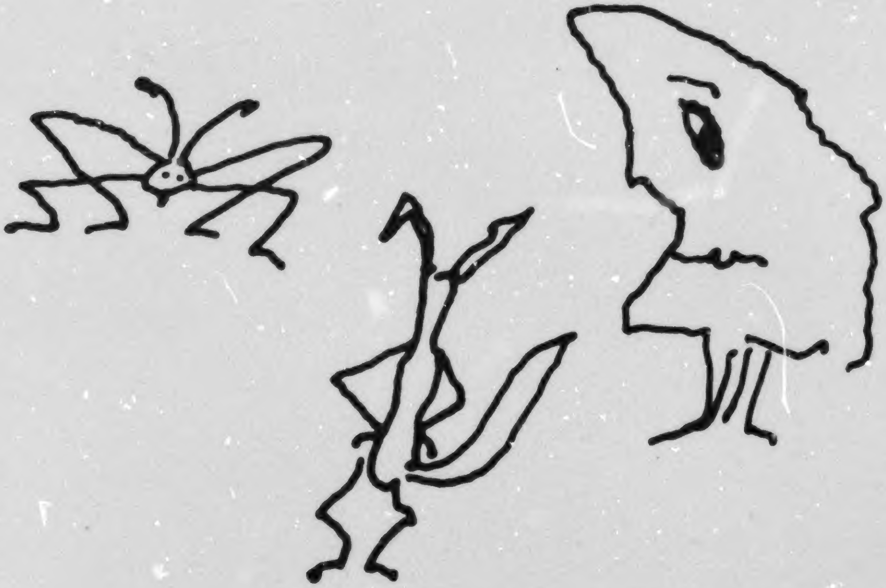
This publication is not printed at the expense of the Federal Government.

Published by Educational Systems, Inc., 2360 Southwest 170th Street, Beaverton, Oregon 97005

Printed and bound in the United States of America

One night Coyote was lying on his back
singing a dancing song.
As he looked up into the sky,
he noticed the stars were twinkling brilliantly.
Never had they been so brilliant.

Coyote remembered that long ago
someone had told him that all stars
were beautiful Indian girls.
Coyote thought he would like to go up
to see the girls.
So he went through the woods asking
how he could go up into the heavens.



The Spider said that she could weave
a long rope.
And the Giant Redwood Tree said he could
bend down to earth and throw Coyote
up into the sky.
And this is what they did.

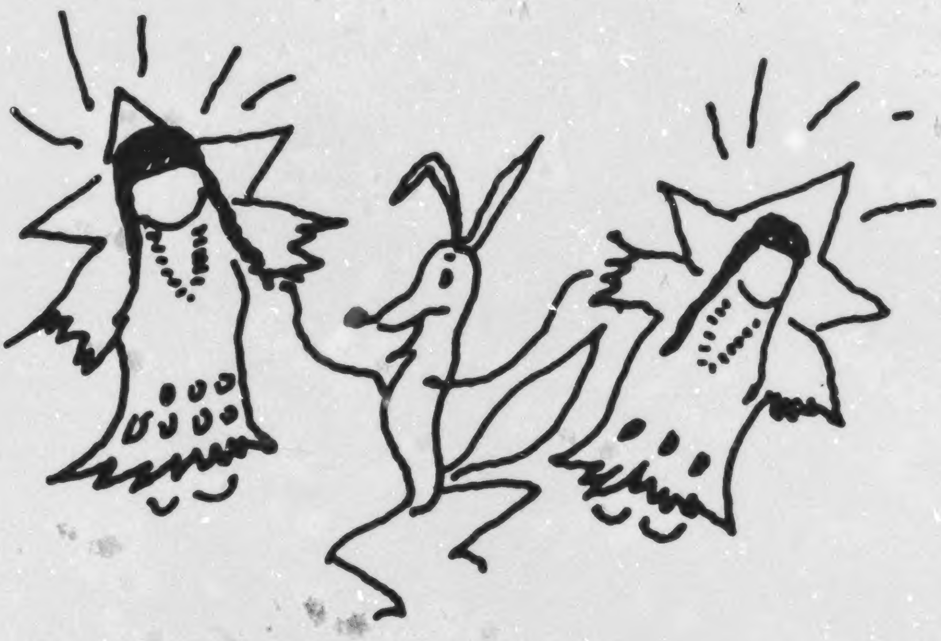
When Coyote got to the heavens,
the girls weren't twinkling at all.
They were dancing.
Coyote was so overcome at the sight
of so many beautiful Indian girls
he just stood and stared.

The girls were dressed in white buckskin
trimmed with beads, porcupine quills and shells.
When Coyote came to himself,
he rushed up to them and said,
"I would like to join you in your dance."

The Stars answered, "You couldn't dance with us
because we dance day and night, year after year,
forever and ever.
We never stop!"

"But," said Coyote, "surely if any girl can do that,
I, a big brave, could also dance forever!"

But the Stars said, "No."



Coyote begged and pleaded and teased
until the girls said that he might join them.
So Coyote joined hands with the Stars
and danced all over the heavens.
He was fine the first night.

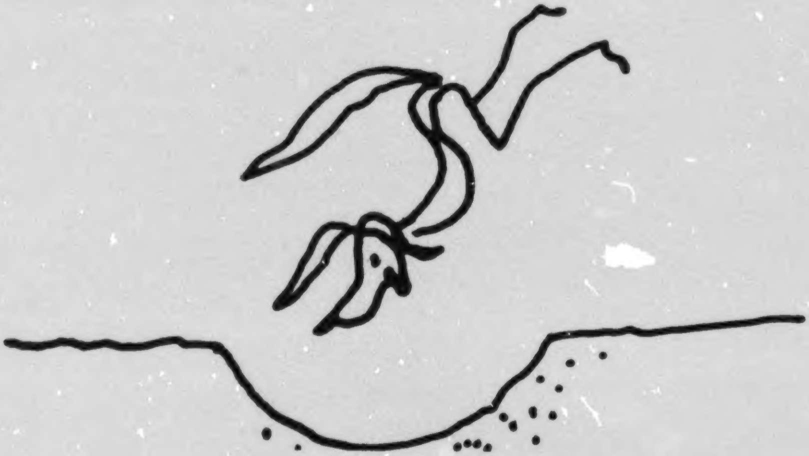
But the next night, Coyote got tired.
He didn't want the girls to know he was tired
so asked, "May I stop to get a drink?
I am very, very thirsty."

The Stars answered, "No, we told you
to dance on and on, forever and ever."
They danced on and Coyote
began to get more tired.
His back was aching and his legs were aching.
So he called out,
"May I stop to get a bite to eat?
I am very, very hungry."

The Stars said, "You must dance on and on
and never stop!"
Before long the Stars were dragging him
through the heavens.
Soon one arm came off and then
the other arm came off.

Because Coyote could no longer hold on
to the Stars, he fell back to Earth.
As he fell through space, he passed Moon.
Coyote called out, "Someone help me!"
But not a sound came from Moon.

When he was nearing Earth,
he saw Eagle soaring and he called again.
"Help me, Uncle.
Please help me fall on a mossy place!"
But Eagle just whistled and soared away.



Now in the Klamath region there is
a great hole in the ground that is
covered with red dust.
The Indians say this is where Coyote fell,
and the red is his blood.

VERBENA GREENE

Verbena Greene, a member of the Confederated Tribes of Warm Springs, Oregon, is the mother of eight children. She attended Warm Springs Boarding School until the 11th grade and later earned her G.E.D. She has served as Local Coordinator for the Warm Springs Curriculum Development Committee and was the Tribal Education Program Liaison for more than seven years. She presently is serving as Culture Resource Person for the Tribes, providing classroom cultural instruction (legends, values, songs, etc.) on a consultant basis to schools and community colleges. She enjoys working with young people and is pleased that students are now forming culture clubs and holding powwows in the school environment.

CAROL ALLISON

Carol Allison has been closely associated with the Warm Springs Tribes for 15 years. She works in several different media, including water colors, cloth painting (shawls, skirts), and cartooning. In addition to writing and illustrating children's books, she has worked with Warm Springs committees writing down tribal history and culture.

Booklets available in the Level I sequence are listed below. Numbers refer to the planned sequence of use as outlined in the *Teacher's Manual*. Materials developed by these tribes and others in the Northwest will appear in the Levels II and III sequence.

1 *Coyote and the Stars*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

2 *How Wild Horses Were Captured*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

3 *School*
Blackfeet Tribe

4 *Philene and Buttons*
Northern Cheyenne Tribe

5 *Insects Off to War*
Northern Cheyenne Tribe

6 *Why Bluejay Hops*
Skokomish Tribe

7 *Indian Festival*
Shoshone-Bannock Tribes of the
Fort Hall Reservation

8 *Helpers*
Blackfeet Tribe

9 *Far Out, A Rodeo Horse*
Crow Tribal Historical and Cultural
Commission

10 *Tales of Coyote and Other Legends*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

11 *Birds and People*
Crow Tribal Historical and Cultural
Commission

12 *Chipmunk Meets Old Witch*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

13 *My Name Is Pop*
Crow Tribal Historical and Cultural
Commission

14 *Santa Claus Comes to the Reservation*
Crow Tribal Historical and Cultural
Commission

15 *How Cottontail Lost His Fingers*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

16 *Friends*
Blackfeet Tribe

17 *How Daylight Came to Be*
Skokomish Tribe

18 *A Little Boy's Big Moment*
Blackfeet Tribe

19 *Skunk*
Muckleshoot Tribe

20 *Raven Helps the Indians*
Skokomish Tribe

For order information and prices of the above booklets and the *Teacher's Manual*, contact the publisher:

Educational Systems, Inc.
2360 Southwest 170th Street
Beaverton, Oregon 97005
(503) 649-7516

How Wild Horses Were Captured

The Indian Reading Series

Level I Book 2

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

How Wild Horses Were Captured
Level I Book 2

By members of the Warm Springs
Reservation Committee

Carol Allison, *Illustrator*
Nita Curtis, *Consultant*
William Frank, *Illustrator*
Rena Greene
Verbena Greene, *Coordinator*
Viola Kalama
Isabelle Keo
Stella McKinley
Matilda Mitchell
Debbie Smith, *Illustrator*
Ada Sooksoit
Christine Tom
Felix Wallulatum
Wilson Wewa

Illustrated by William Frank

Joseph Coburn, Director
Pacific Northwest Indian Program
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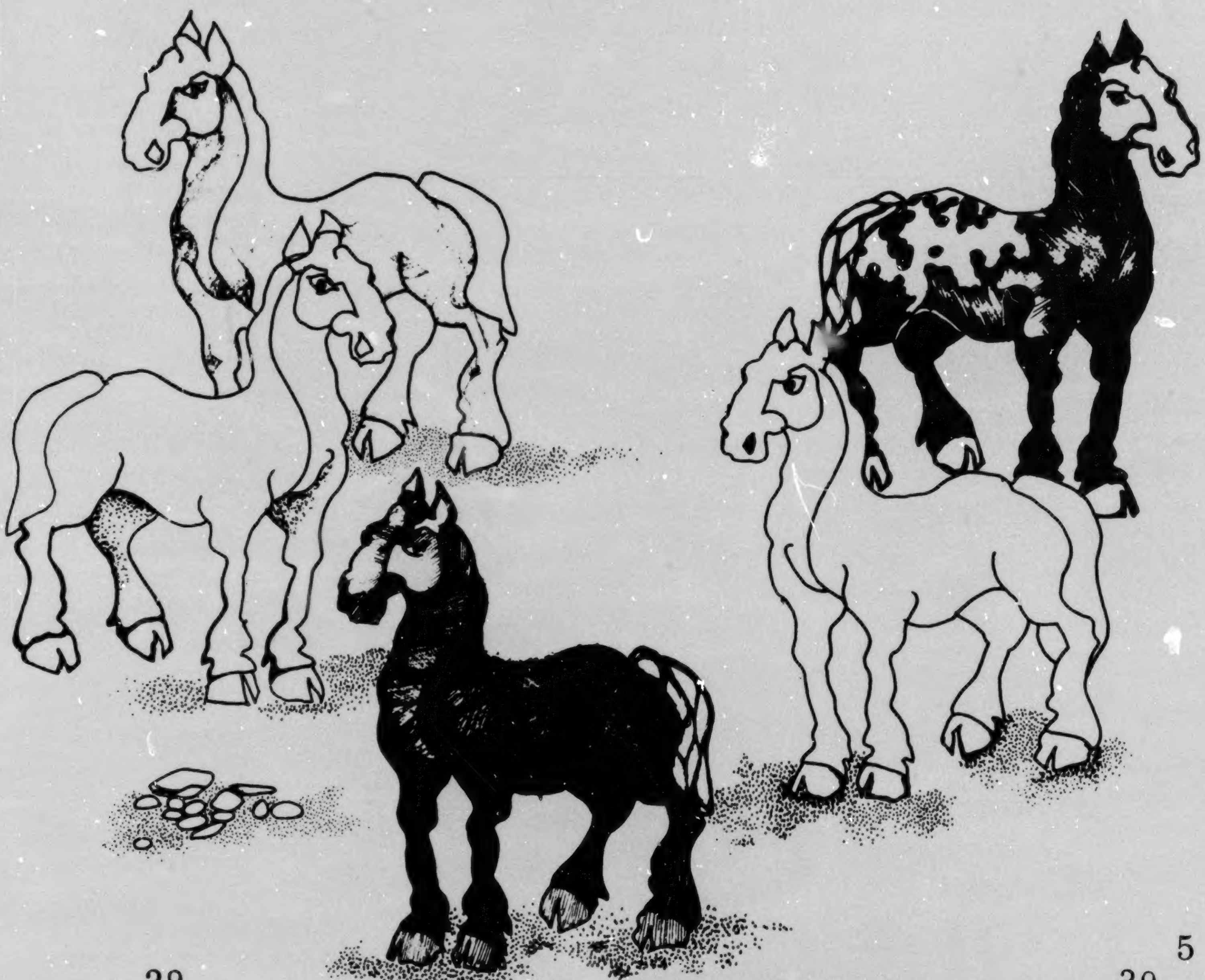
This is the story of a horse roundup.

Horses have been on this land for many, many years.
Long ago there were many, many horses.

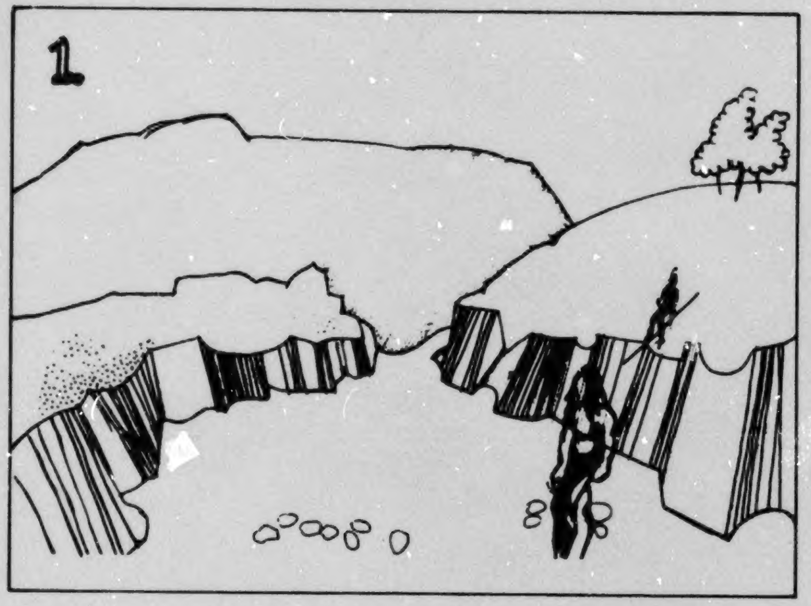
Horses are many different colors.
Some are black, brown, white or gray.
Some are two colors.
Some are spotted.
Can you think of more?



A long time ago, the fathers and uncles and big brothers
would go out in the spring to catch the wild horses.

They built new trap corrals out of poles
from juniper, fir or willow trees.
Then dried trees were cut down and put in a row
near the gate of the corral.
These were called wing lines.

1.



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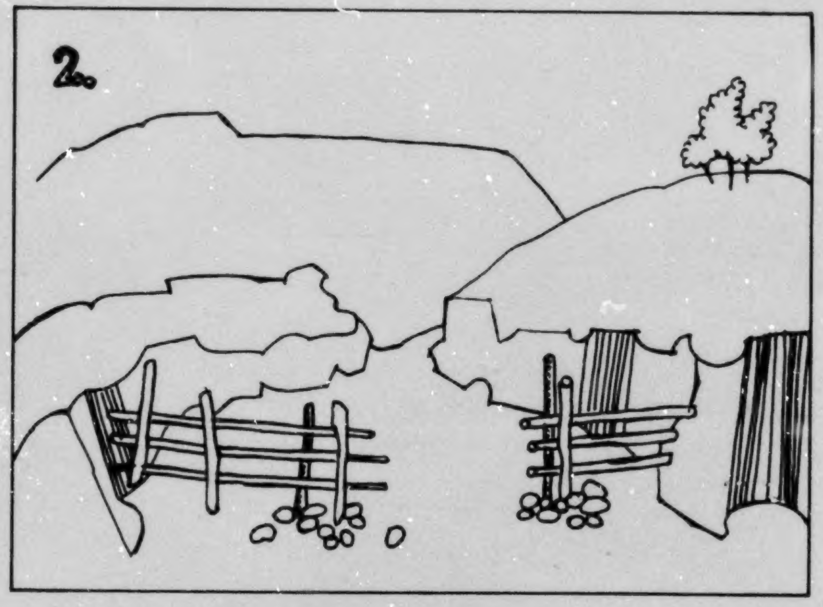


3.

4.

After that was finished, the older men went out
to start the wild herds of horses toward the corral.
The younger men and boys were told to hide
behind the trees and rocks.
These people were called the short stops.

11

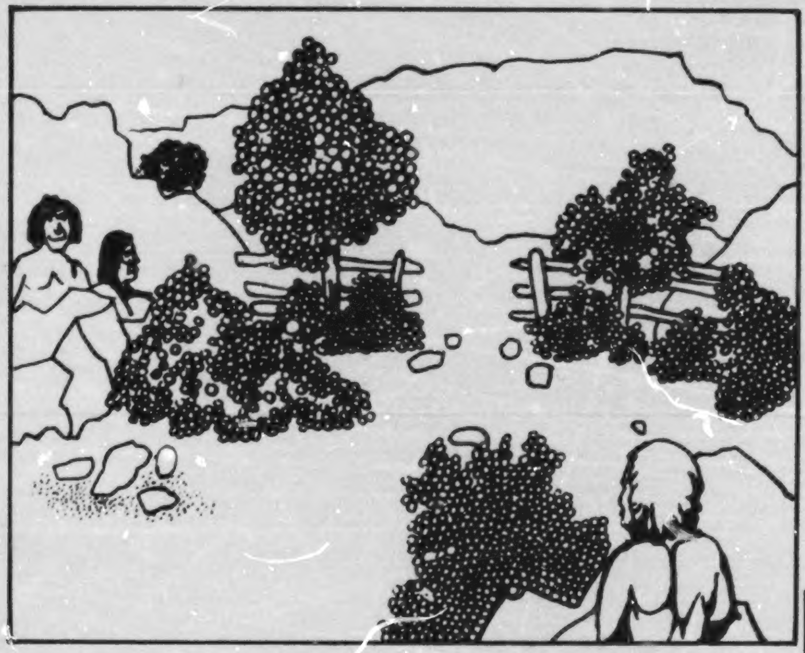
When the wild horses came galloping through,
the short stops came out from their hiding places
to help turn the wild horses toward the trap corral.

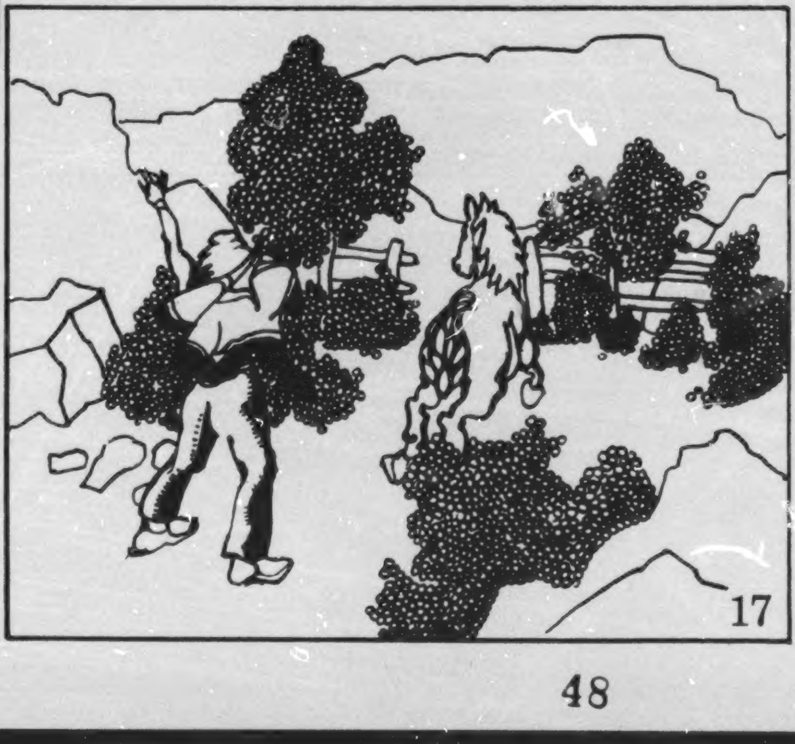
41

42

Sometimes the horses got away.
Then the men would go out again after the horses.
This time they would chase the horses to the trap corral
and right in through the gate of the corral.

After the horses had been captured,
they were separated.
The horses that had owners were branded.
Some were tied up to be taken home later.

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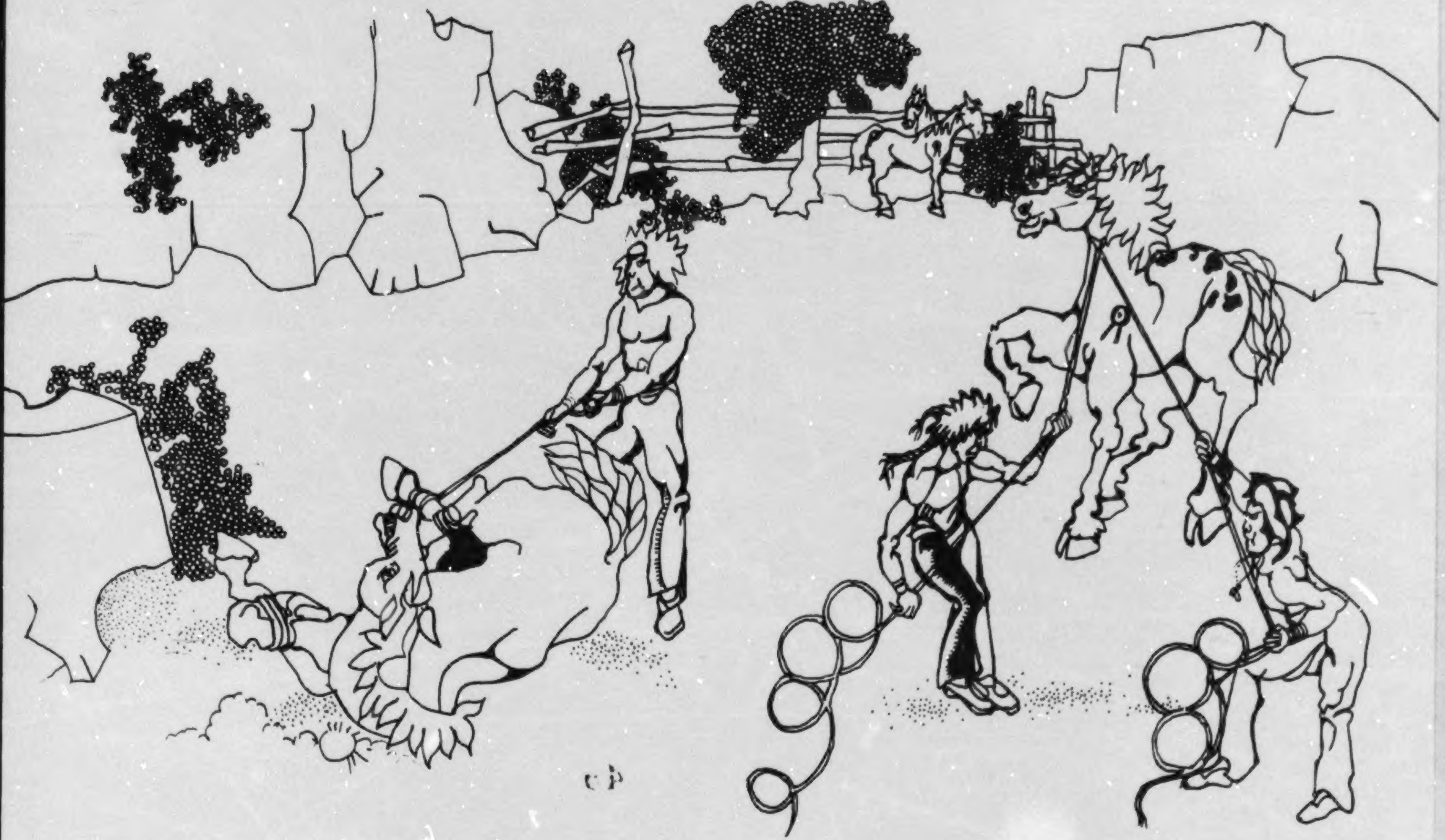
All the young boys who took part
in the wild horse chase
were given a young colt.



The boys were to take care of the colt, train it
and break it for riding.

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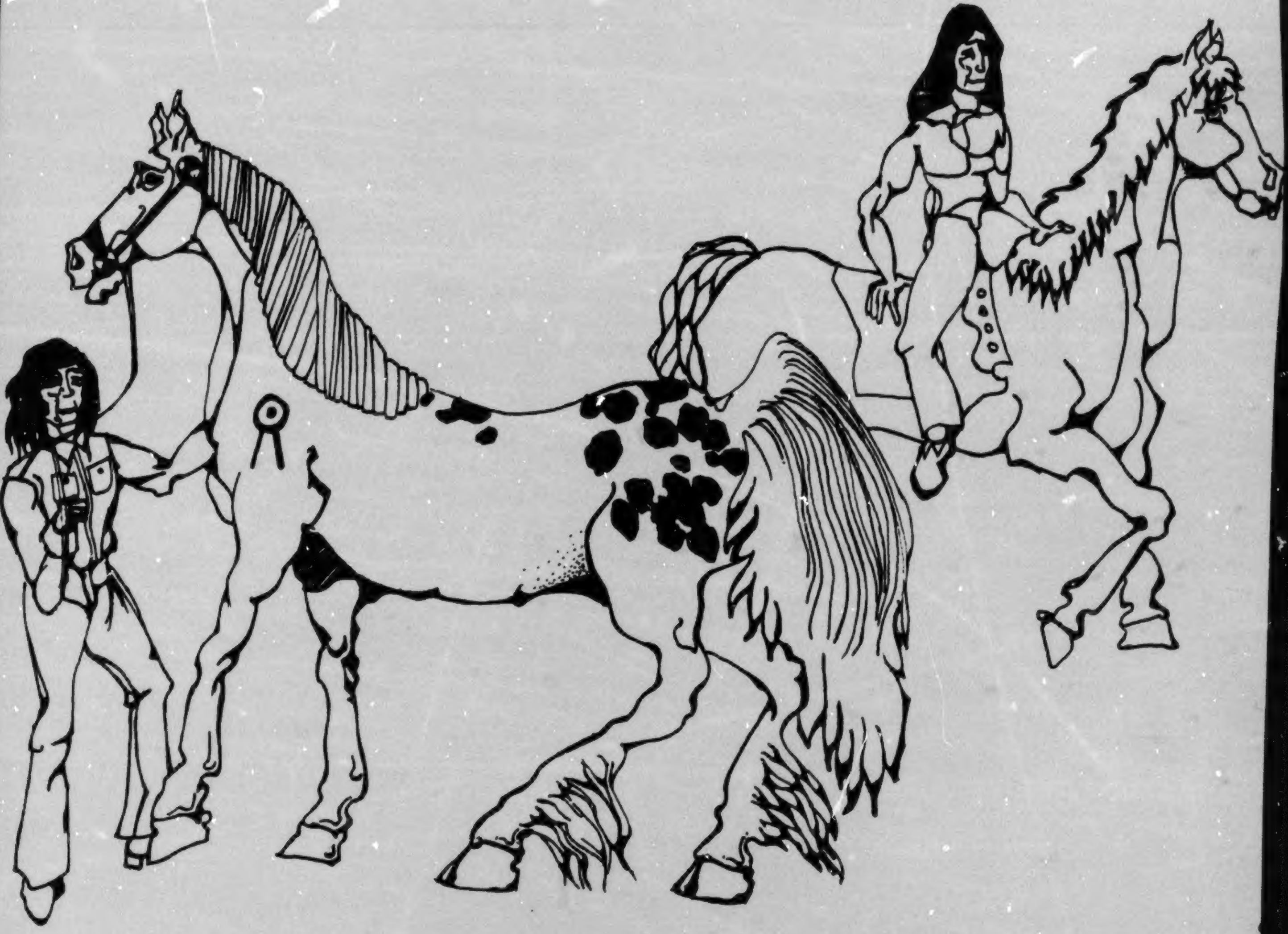
The horses were all kinds and sizes.
There were good ones and mean ones.
That is how wild horses were captured long ago.



Today the chase is just about the same.
The corrals are more modern.
They use wire for the corrals,
    and the wing lines are also wire.
Saddles are used today.
Long ago they did not have saddles or bridles.
And braided hair and rawhide strings
    were used for halters.

There are still many wild horses.
The young colts, when caught,
    are still given to the young boys
    who give the colts names.

VERBENA GREENE

Verbena Greene, a member of the Confederated Tribes of Warm Springs, Oregon, is the mother of eight children. She attended Warm Springs Boarding School until the 11th grade and later earned her G.E.D. She has served as Local Coordinator for the Warm Springs Curriculum Development Committee and was the Tribal Education Program Liaison for more than seven years. She presently is serving as Culture Resource Person for the Tribes, providing classroom cultural instruction (legends, values, songs, etc.) on a consultant basis to schools and community colleges. She enjoys working with young people and is pleased that students are now forming culture clubs and holding powwows in the school environment.

SCHOOL

The Indian Reading Series

Level I Book 3

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

School

Level I Book 3

Developed by the Blackfeet Indians

Joan Kennerly
Carmen Marceau
Doris Old Person
June Tatsey

Illustrated by Vernon (Chuck) No Runner

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

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Developed by the Pacific Northwest Indian Reading and Language Development Program
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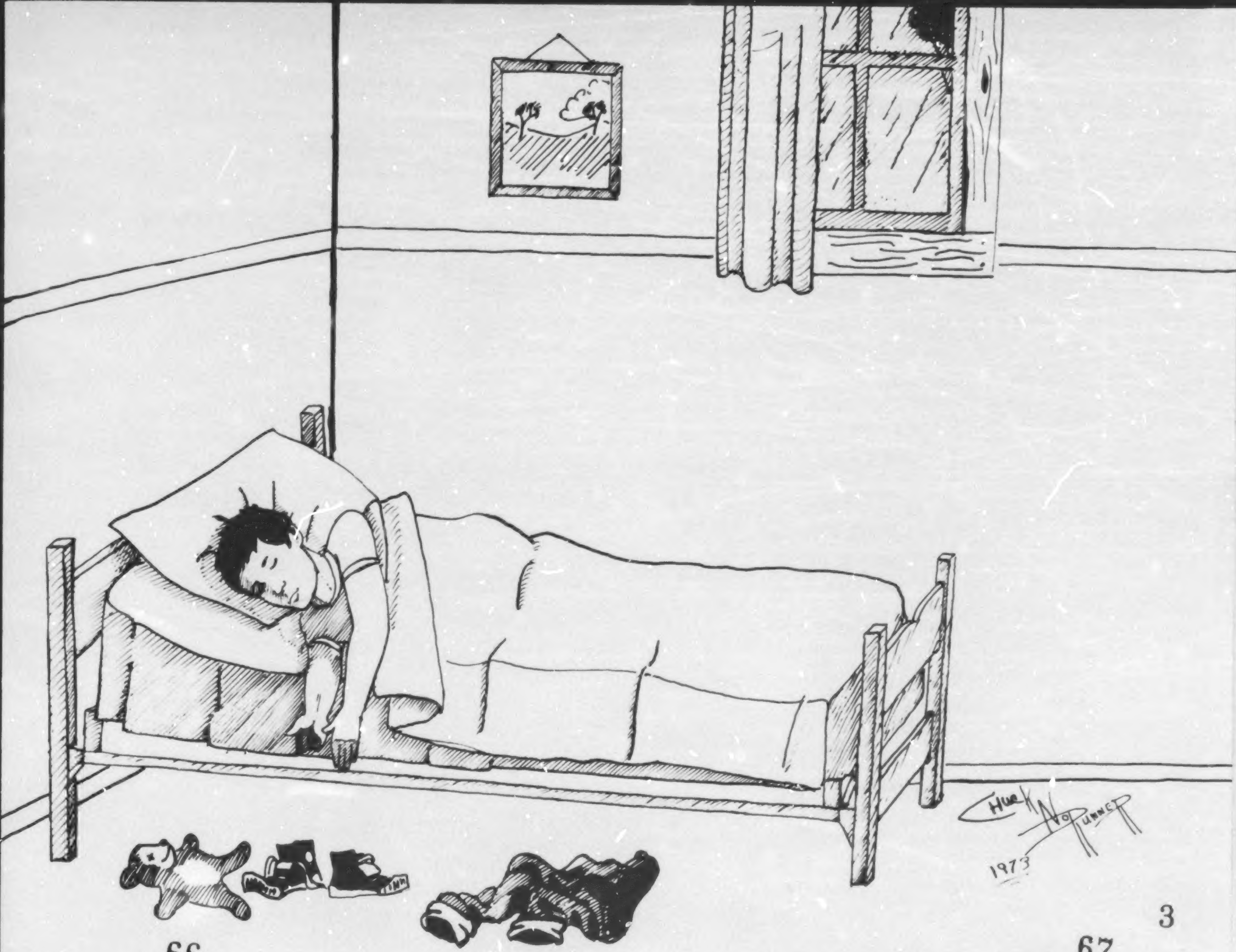
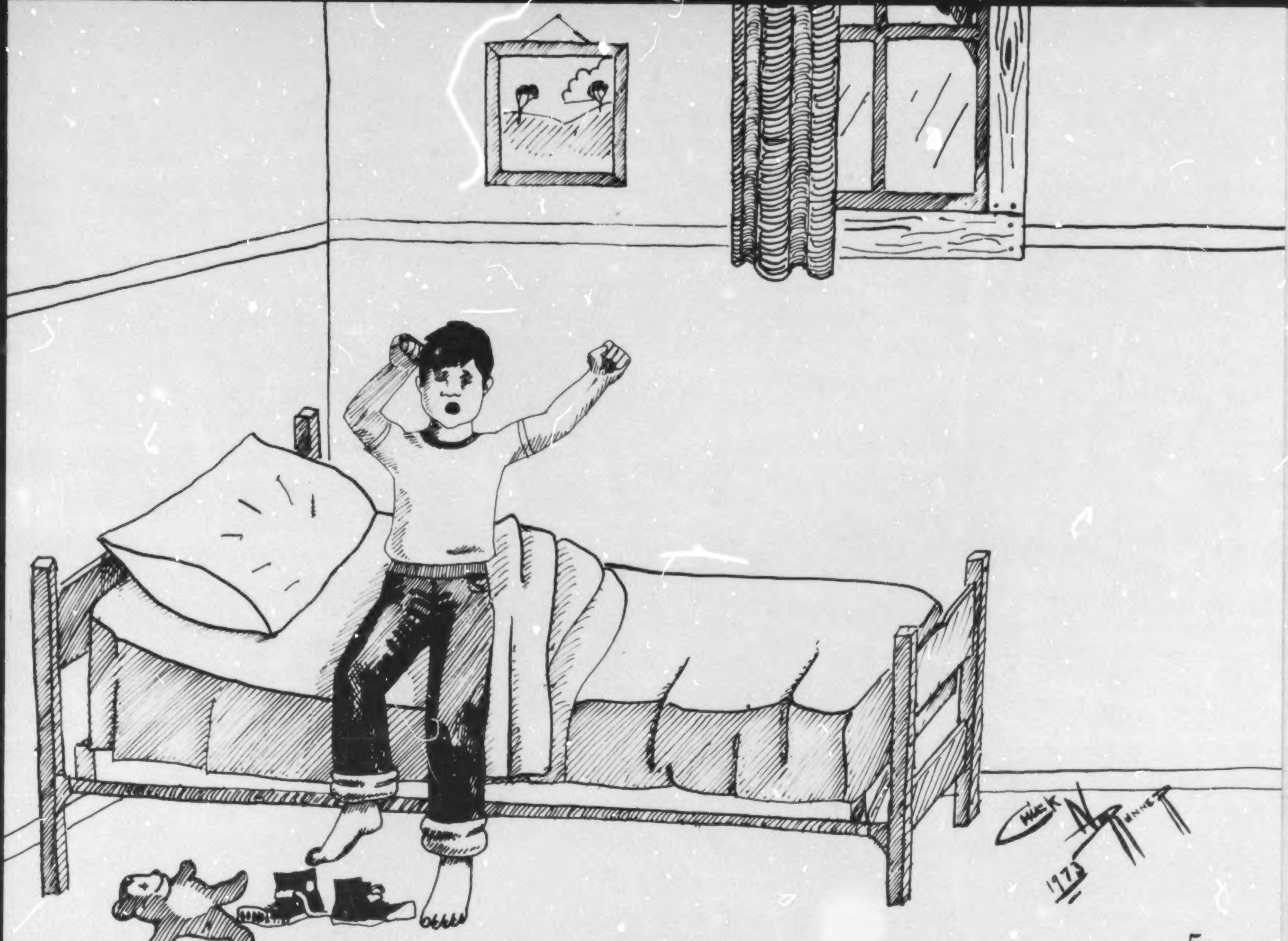
Printed and bound in the United States of America

This book shows a boy's school day.


Chuck No Runner
1973


Chuck Bennett
1973

1973

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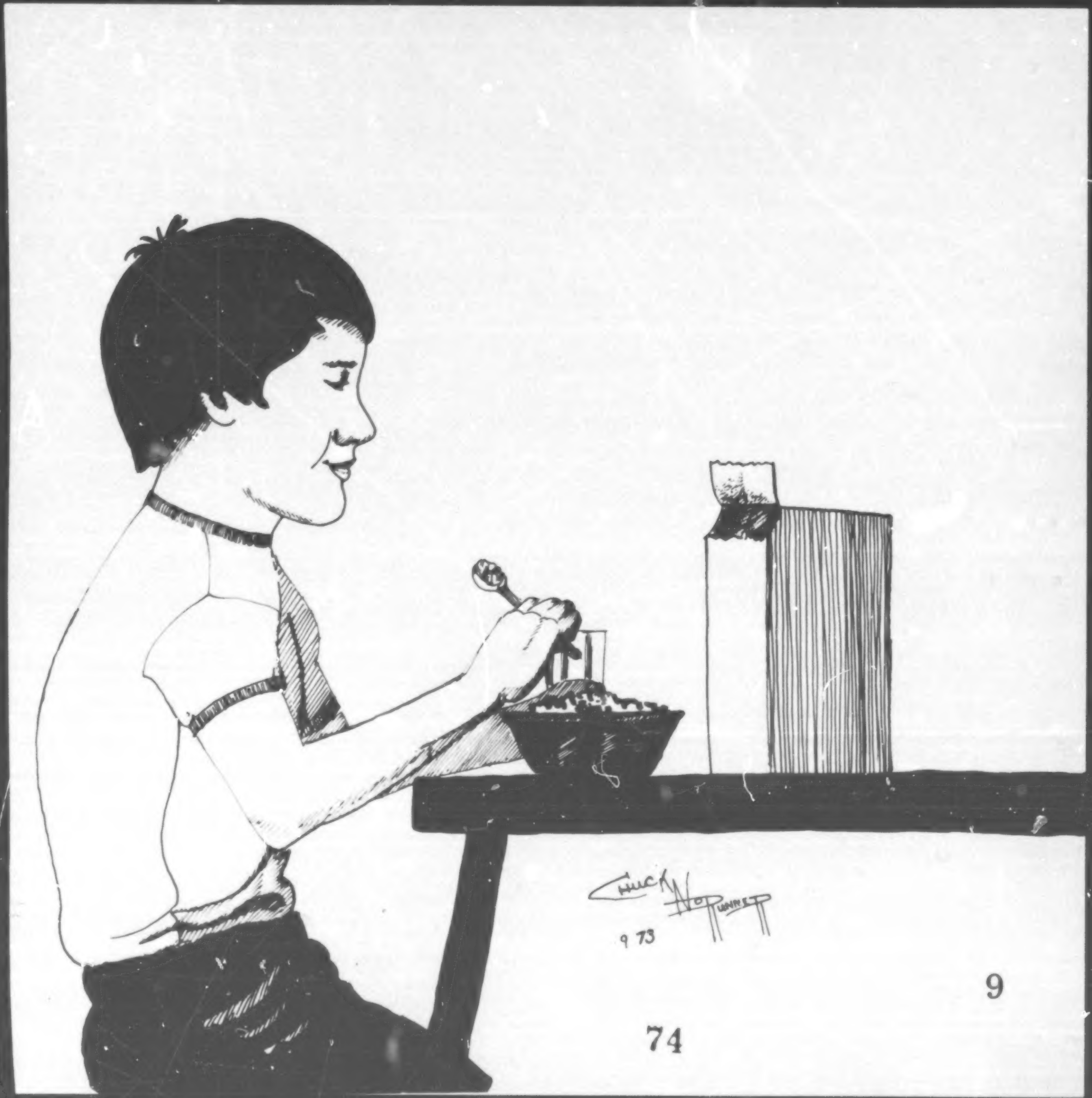

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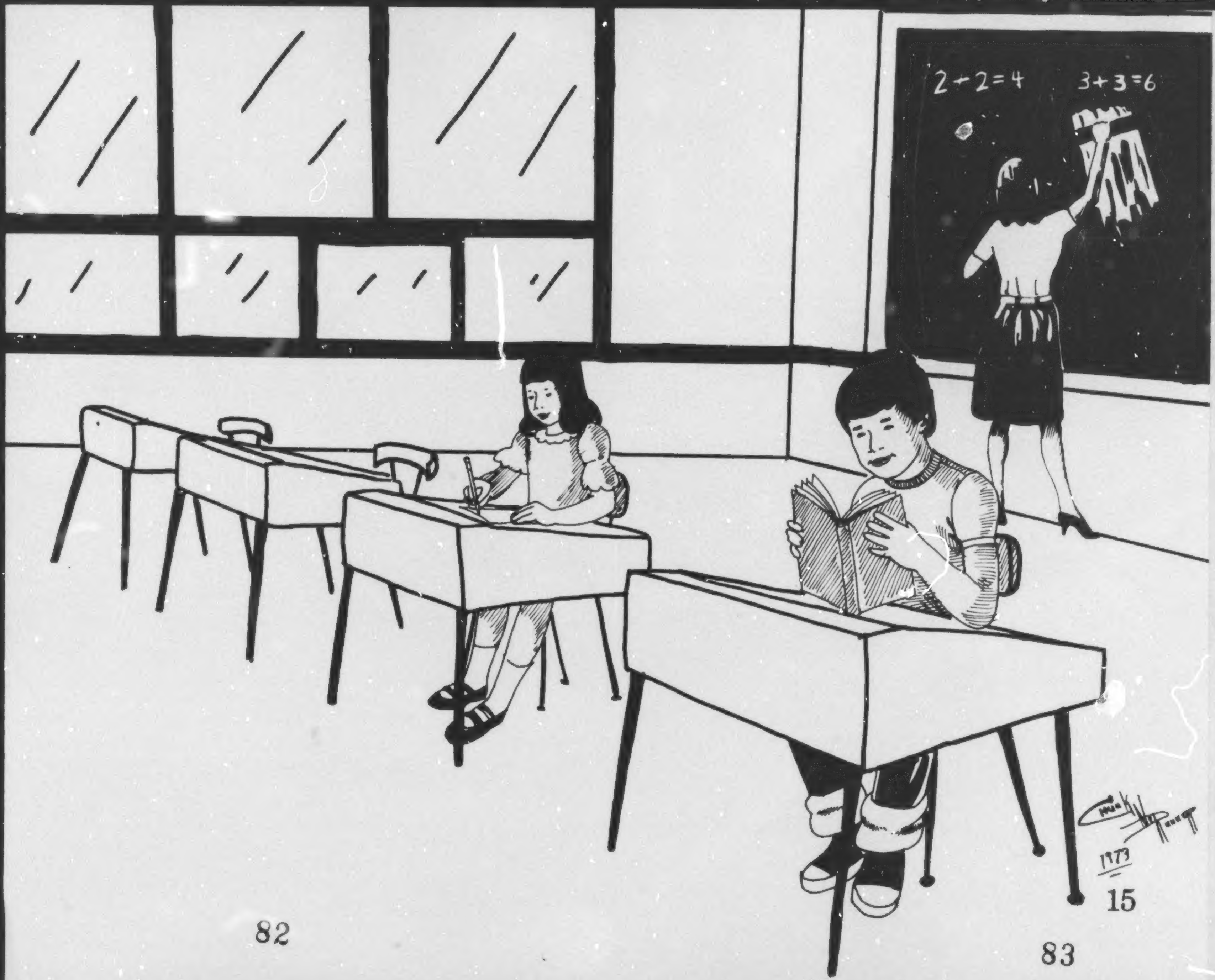
Chuck
1973



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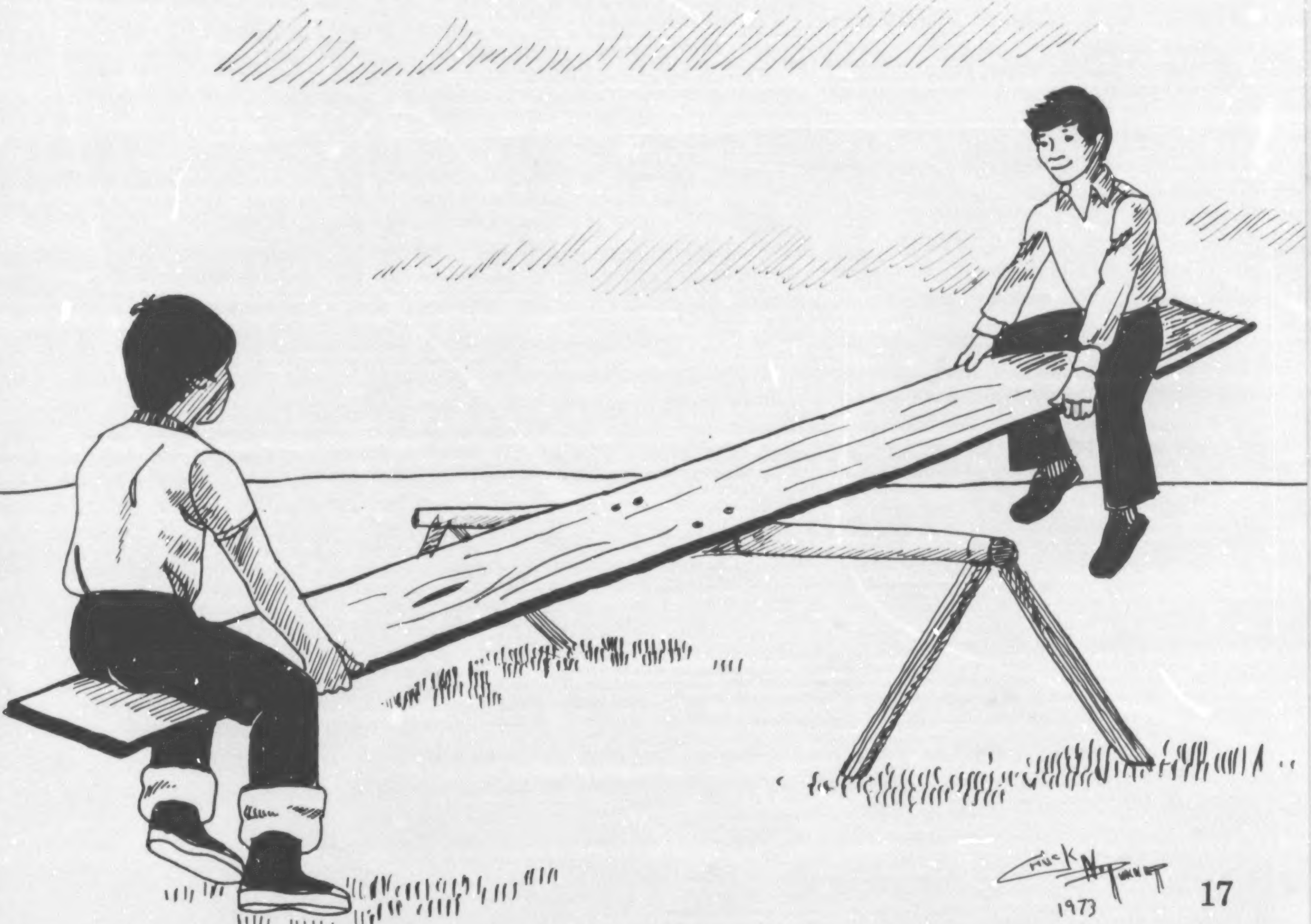

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1973

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Chuck
1973

JOAN BULLSHOE KENNERLY

Mrs. Kennerly is a member of the Blackfeet Tribe and has fifteen years of teaching experience in the Blackfeet and Northern Cheyenne public school systems. She was the first runnerup for the 1972 Montana Teacher of the Year. She received her B.A. in education at Northern Montana College and her M.A. in education at Arizona State University. She has served as an elementary school principal and is presently teaching.

JUNE BULLSHOE TATSEY

Mrs. Tatsey is a Blackfeet Indian with twelve years experience in teaching grades one through eight and pre-school in the public school system on the Blackfeet Reservation. She received her B.S. in education from Northern Montana College and her M.E. in guidance and counseling from the University of South Dakota and the University of Montana. She is reading supervisor in Browning on the Blackfeet Reservation.

CARMEN BULLSHOE MARCEAU

Mrs. Marceau is a Blackfeet Indian with thirteen years teaching experience. She has had one year experience in guidance and counseling on the Blackfeet Reservation. She received her B.S. in education from Northern Montana College and her M.E. in guidance and counseling from the University of South Dakota and the University of Montana. She is presently the principal of Vina Chattin School in Browning, Montana.

DORIS BULLSHOE OLD PERSON

Mrs. Old Person is a member of the Blackfeet Tribe and has fourteen years experience teaching in the Blackfeet Public School System. She has specialized in reading and has been Head Start Director-Supervisor for ESEA Title I and Director of the Native American Song and Dance Program. She received her B.A. from Northern Montana College and her M.A. in education from Arizona State University. Her interests are in Indian culture and developing the talents of Indian children. She is the mother of five children.

Mrs. Kennerly, Mrs. Tatsey, Mrs. Marceau, and Mrs. Old Person are the daughters of Lillian and Francis Bullshoe. They were raised on a ranch near Badger Creek in the Blackfeet Reservation countryside.

All four women had similar educational backgrounds. They attended a one room rural school, the Blackfeet Indian Boarding School, and all but Mrs. Tatsey attended Flandreau Indian School in South Dakota. They all graduated from Browning High School. At the present time, the four women are teaching in the Blackfeet Public School System in Browning, Montana.

VERNON (CHUCK) NO RUNNER

Mr. No Runner is a young Blackfeet Indian who lives and works on the Blackfeet Reservation. He is a self-taught artist and works with western and traditional Indian themes. Many of his works have been sold in the Museum of the Plains Indian, Browning, Montana.

Philene and Buttons

The Indian Reading Series

Level I Book 4

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Philene and Buttons

Level I Book 4

By members of the Northern Cheyenne
Research and Human Development Association

Illustrations produced from photographs
taken by Susan Stratman

Joseph Coburn , Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

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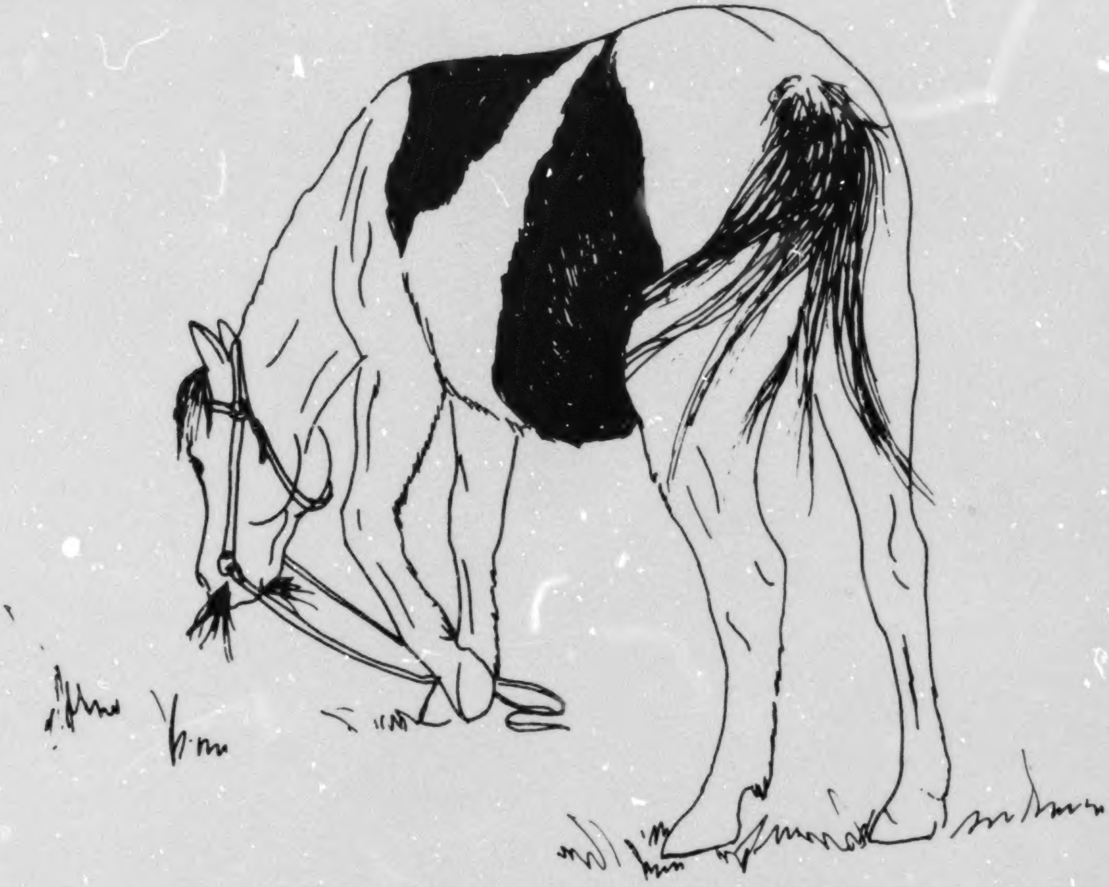
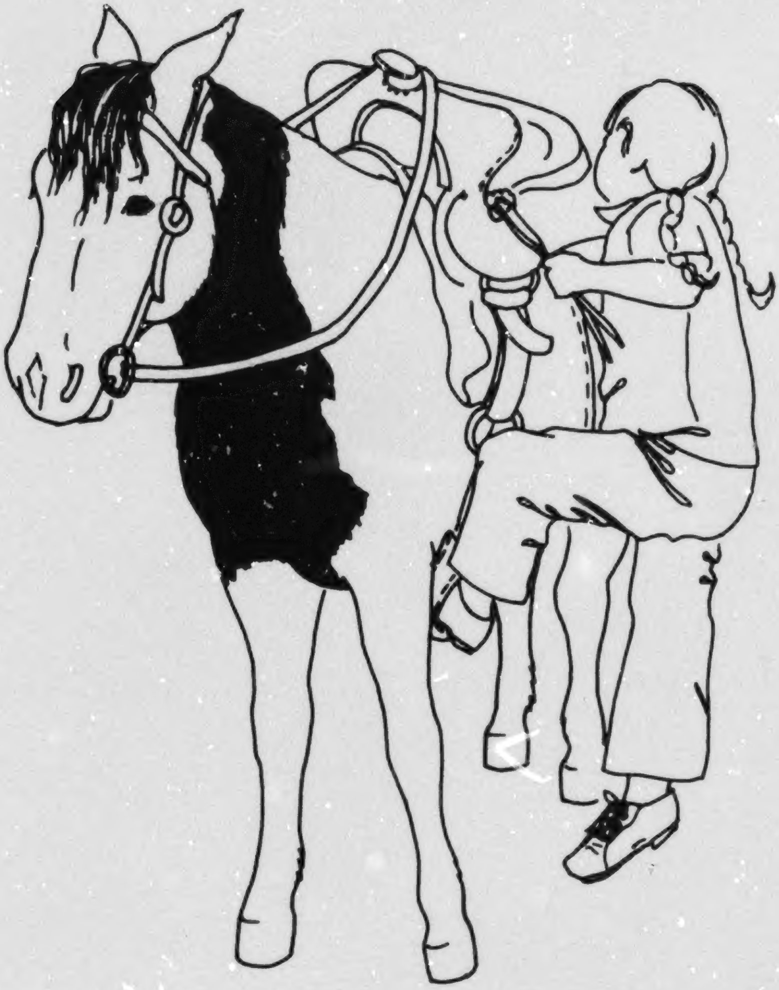
This story is about a Northern Cheyenne Indian girl named Philene and her horse named Buttons.

My name is Philene.
I like to do many things.
One of the things I like to do most
is ride my horse.



The name of my horse is Buttons.
Buttons is black and white.
My horse is pretty and fun to ride.
Buttons is a gentle horse.

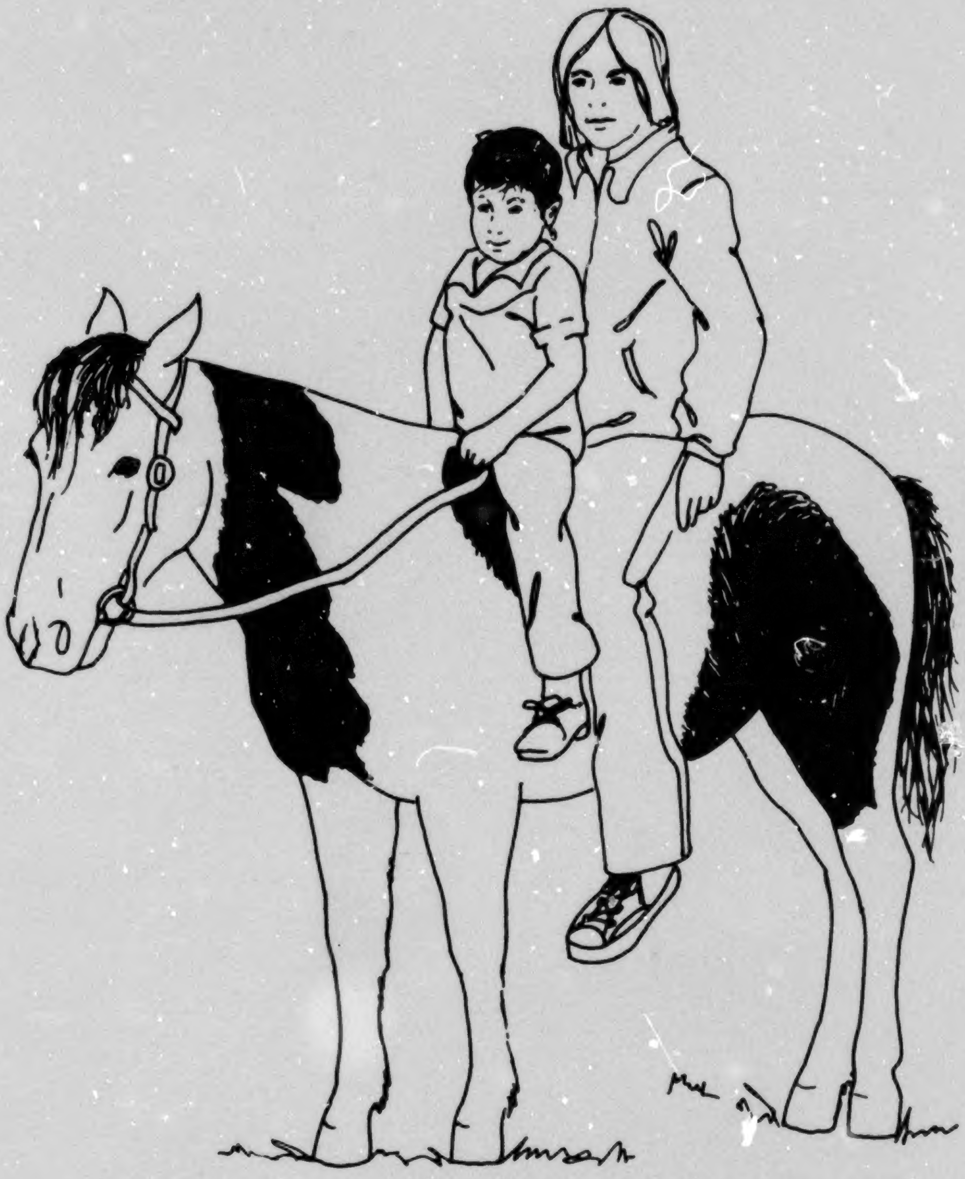
My father helps me get ready to ride Buttons.
He saddles and bridles my horse.
My father is a good man.
He is good to me in many ways.



Buttons is ready for me to ride.
I have to work hard
to get on my horse by myself.

Buttons is a good and gentle horse.
It is fun to ride him.

Buttons likes to have me ride on his back.
Bareback riding is fun too.
Buttons likes me to ride him bareback.



Sometimes my cousin goes riding with me.
Doing things together is fun.

I take good care of Buttons.
I want him to look nice and feel good.
We should always take good care of our pets.

I like to be good to Buttons.
Buttons likes it when I give him hay to eat.
I like my horse and he likes me.

Insects Off to War

The Indian Reading Series

Level I Book 5

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Insects Off to War

Level I Book 5

By members of the Northern Cheyenne
Research and Human Development Association

Illustrated by Dale Brady

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

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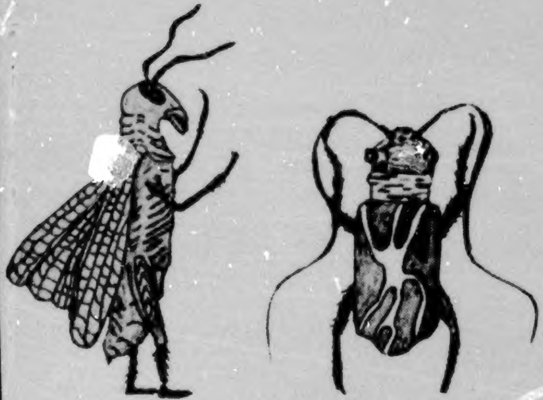
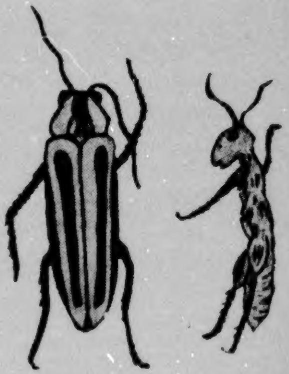
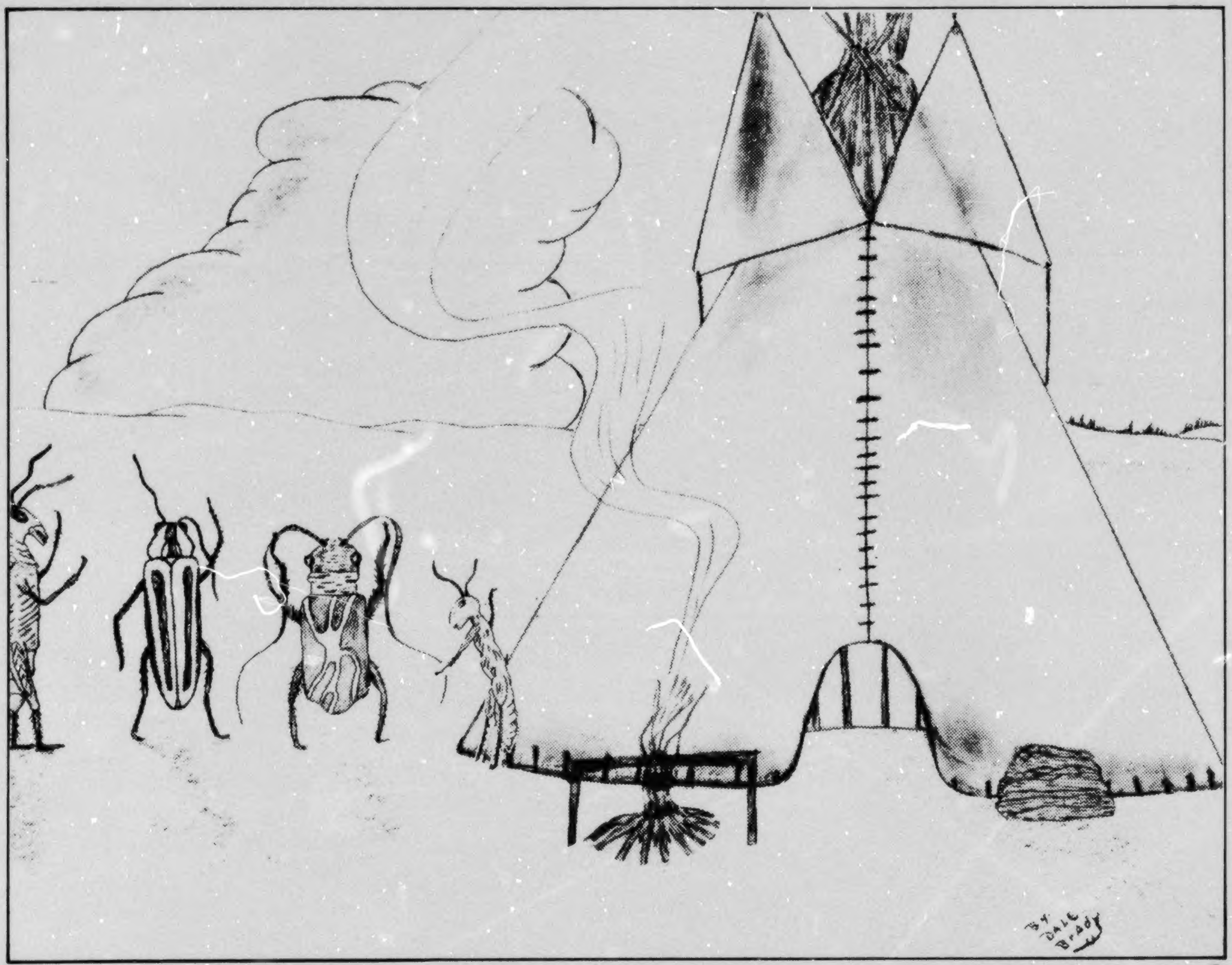


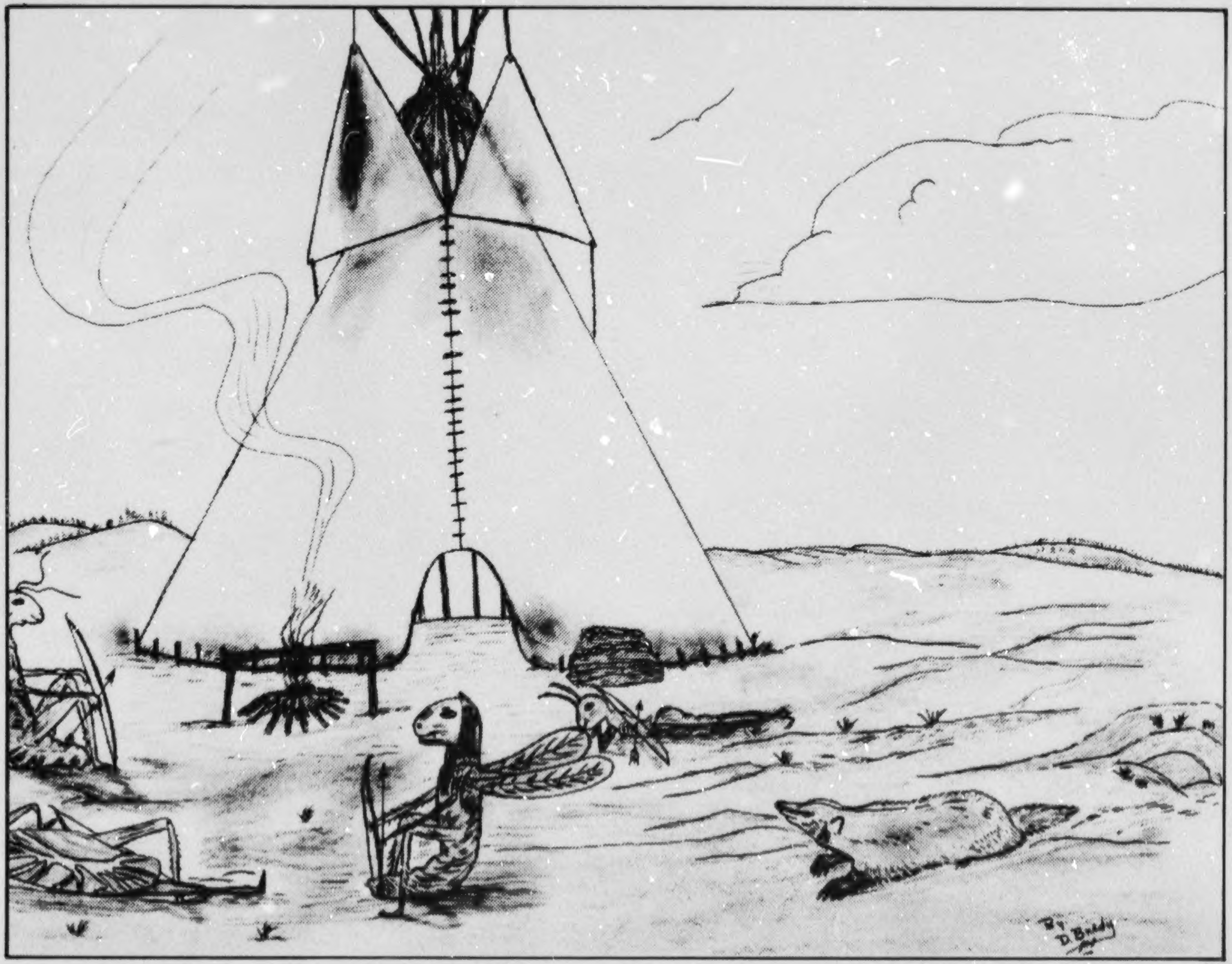
This Northern Cheyenne legend is about some insects who go to war because they have nothing to do.



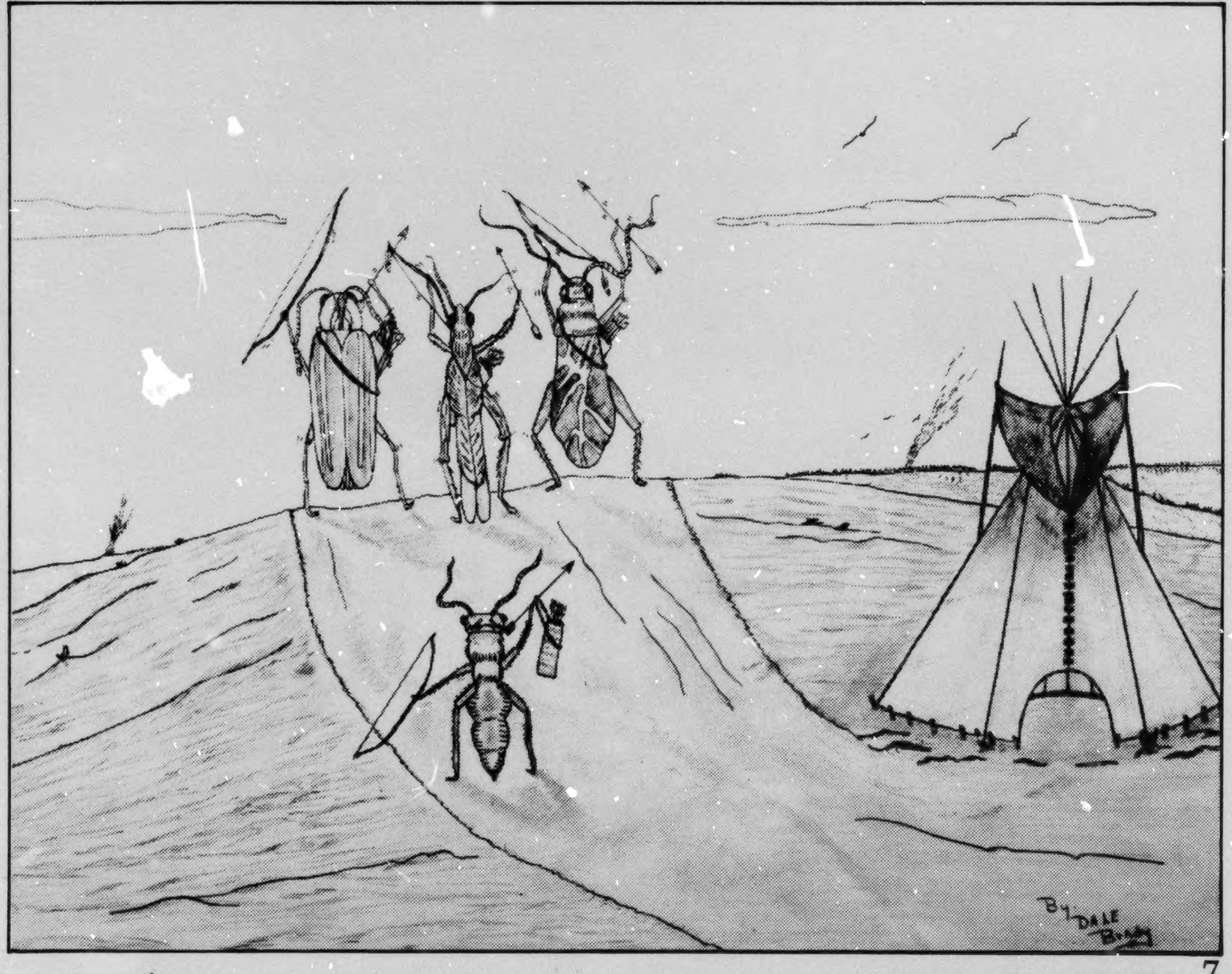
Grasshopper, Ant, Cricket and Rainbug were friends.
They often got together to visit.
They met at Grasshopper's home.
They met at Ant's home.
At other times they met at Cricket's home
or at Rainbug's home.
The friends liked to visit.


By Dale Brady

One day they ran out of things to talk about.
Grasshopper, Ant, Cricket and Rainbug
just sat and looked at each other.
There was nothing to do.
Then someone had a great idea.
"Let us go to war," he said.

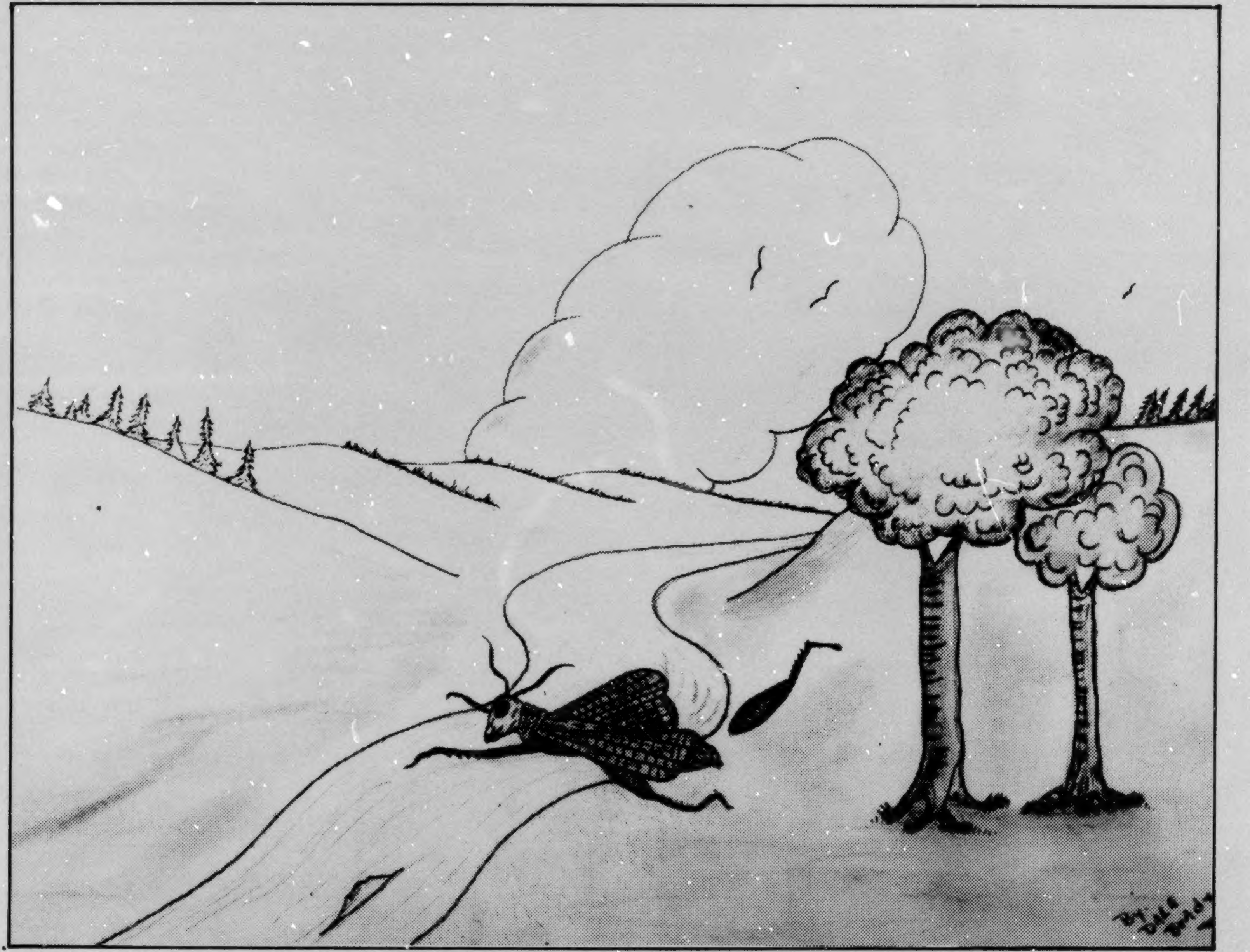

By D. Brady

The friends talked about how good it would be
to go to war.
If they went to war, they would be famous.
Everyone would talk about how brave they were.
They would be called braves.

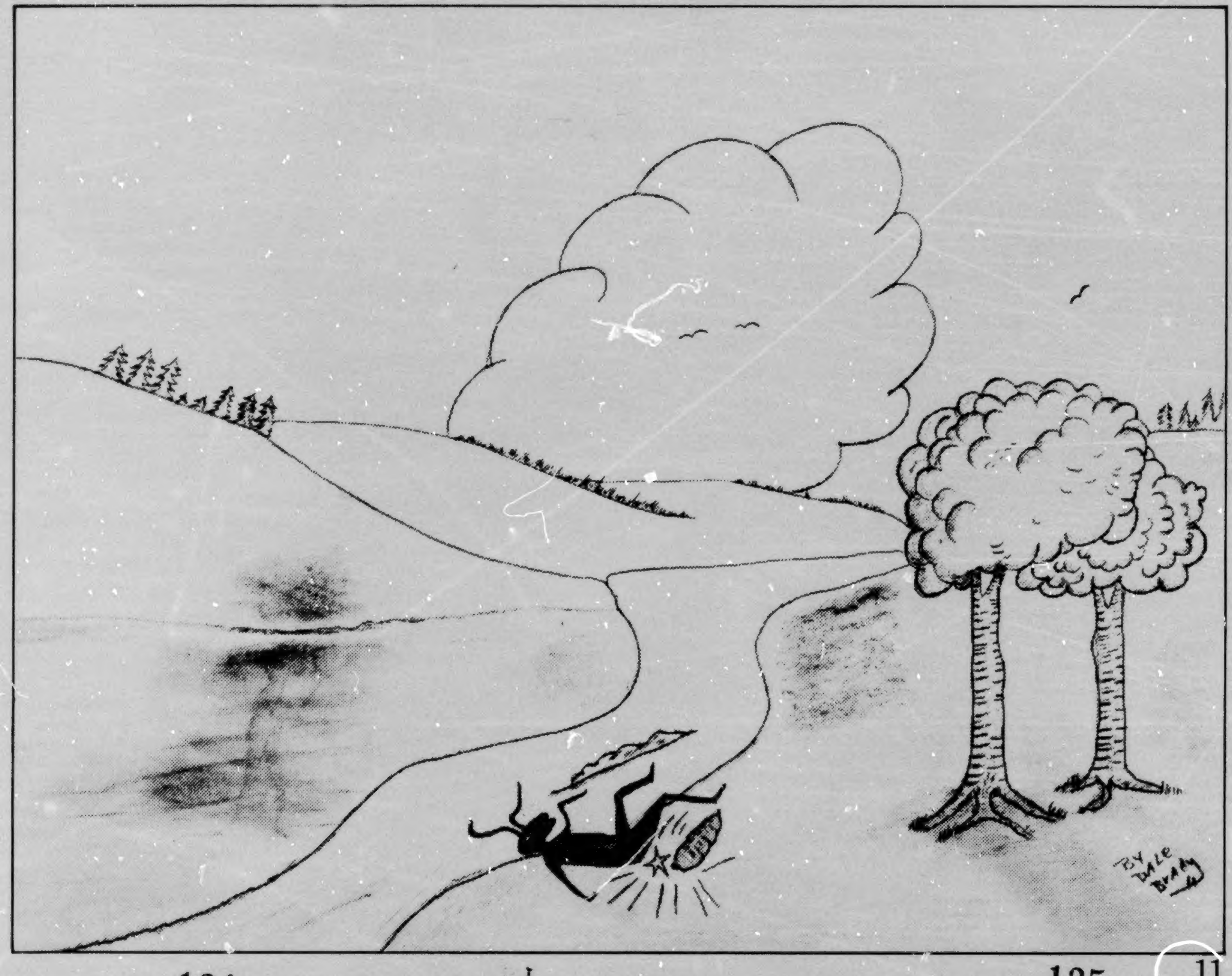


By DALE

So the four friends set off to war.
On their way, they came to a stream.
Each one had to jump across.
First Grasshopper tried.
But when he jumped, his leg fell off.


By Dale Bald

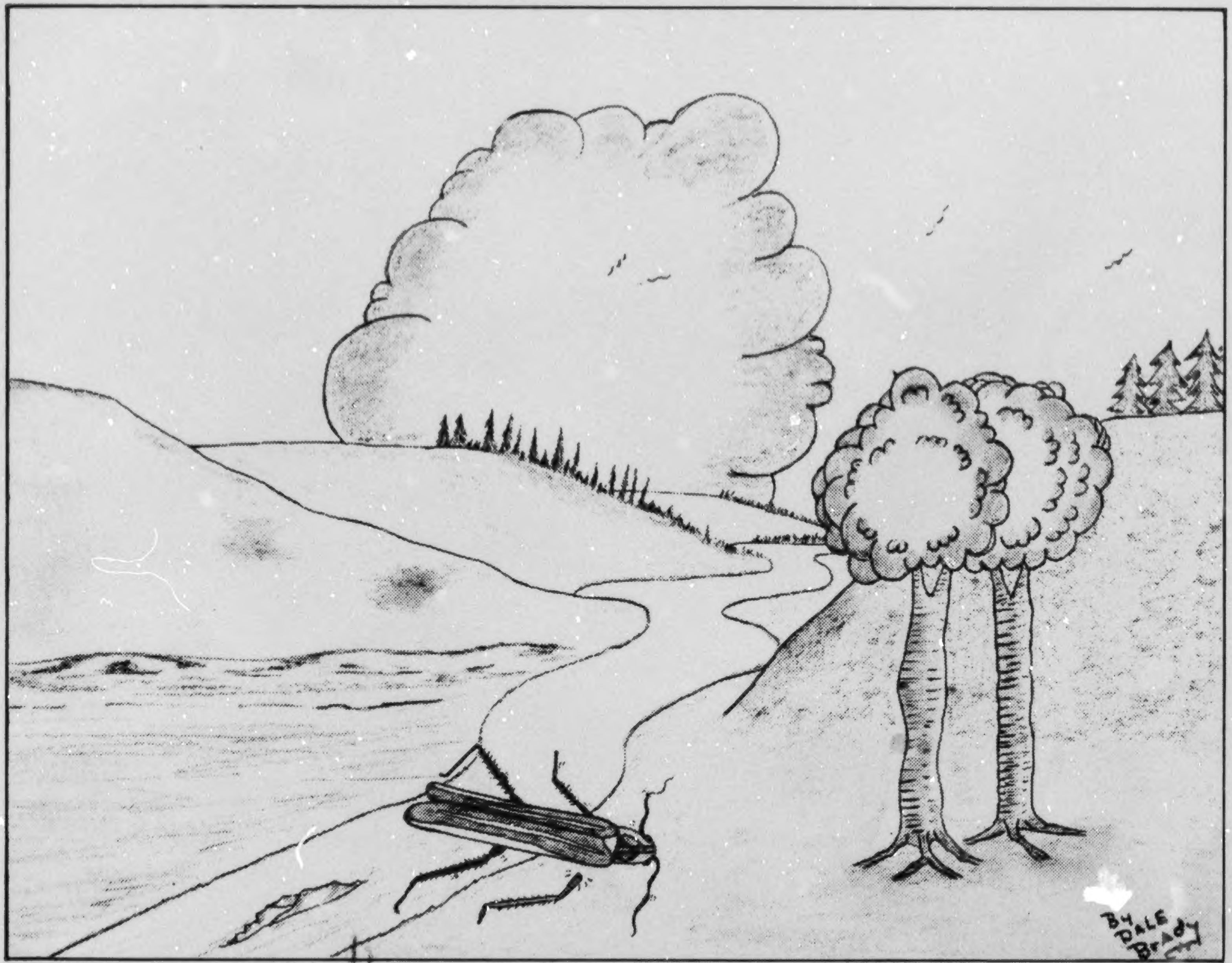
Then Ant tried to cross the stream.
But as he came down on the other side of the bank,
his rear end came off!


By Dale Bram

Next to jump across was Cricket.
But he did not land right and broke his neck.

BY DALE READY

Rainbug was the last to try crossing the river. As he landed, he broke his arm.

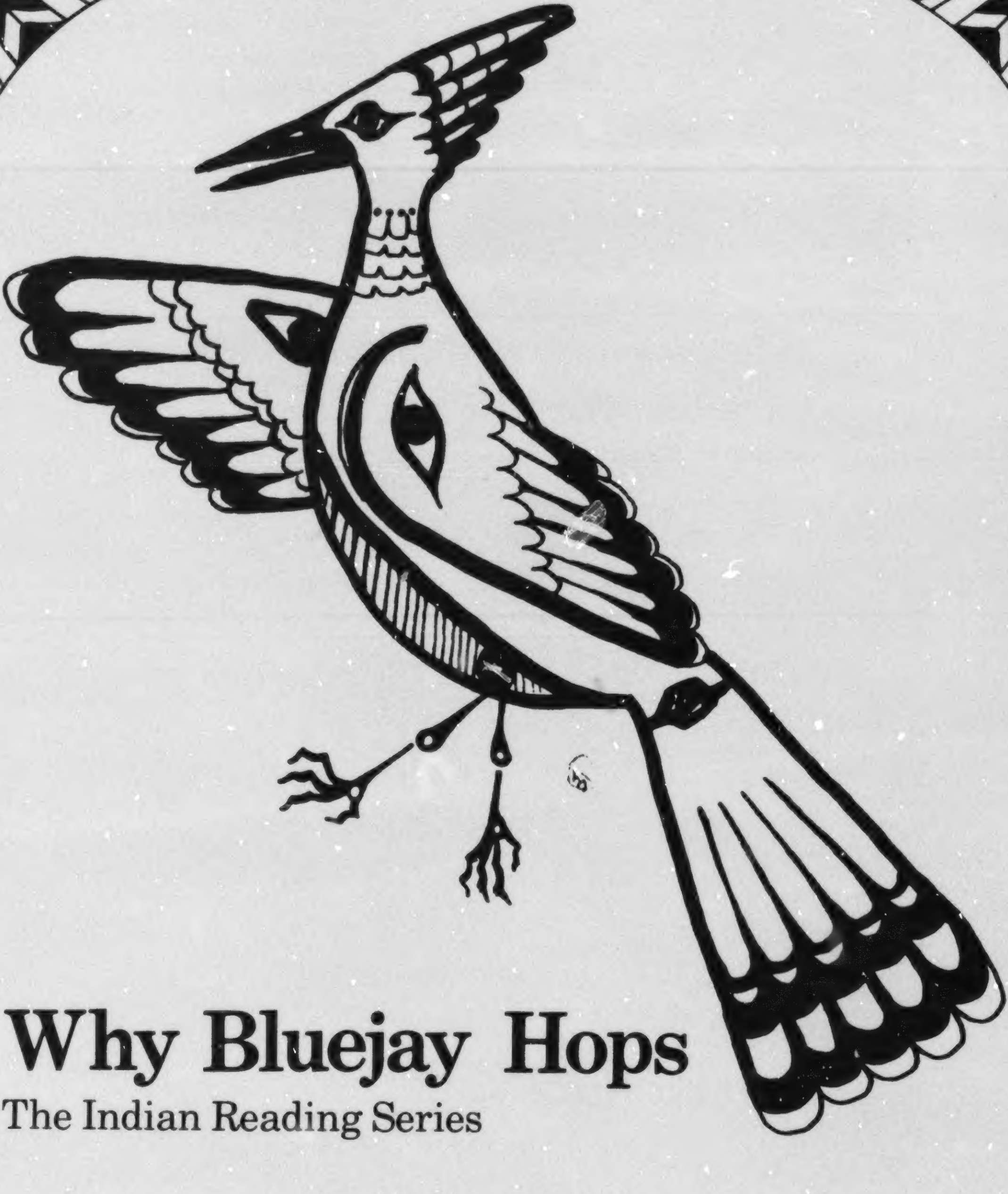


130

131

Because all the insects had been hurt,
they were stopped from going to war.
So they all went home.

Moral:
Too much free time and idle talk
    will put wrong thoughts in your mind.
Think before you act,
    and do not look for personal glory.



Why Bluejay Hops

The Indian Reading Series

Level I Book 6

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Why Bluejay Hops
Level I Book 6

Coast Area Planning Committee

Edith Cusack
Jeanne Evernden
Bruce Miller
Georgia Oliver, *Consultant*
Wilma Petty
Seahtlhuk (Gary Hillaire)
Bernice Lozier Tanewasha
Charlotte Williams

A Skokomish Legend

As told by Georgia Miller

Illustrated by Bruce Miller

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

FEB 1979
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Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 710 Southwest Second Avenue, Portland, Oregon 97204

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Printed and bound in the United States of America

Long ago at a big meeting,
    Raven boasted about his arrow shooting.
He was the best shot in the world.
This is what he told everyone.

He prepared for someone to challenge him.

Skatefish came along.
He made himself as big as he could.
Dancing, he teased Raven's marksmanship.
He gave Raven three chances to hit him.

Whizz!
Raven's arrow shot forth.
Laughing, Skatefish turned sideways.

Teasing Raven, Skatefish spread himself out again.
Whizz!
Another miss, another laugh.

Once more again!
Raven missed three times!

Then Bluejay stepped forth.
"I can do that too," he said.
"I'll give you three chances."

Bluejay planned to copy Skatefish.
He spread himself out like Skatefish
and teased Raven.

Whizz!
Raven's arrow shot forth. Bluejay turned sideways.
Ping!
Right in the hip!
"Ow!" screamed Bluejay.
He forgot he wasn't skinny like Skatefish.
And ever since, because of his vanity, Bluejay hops.

JEANNE EVERNDEN

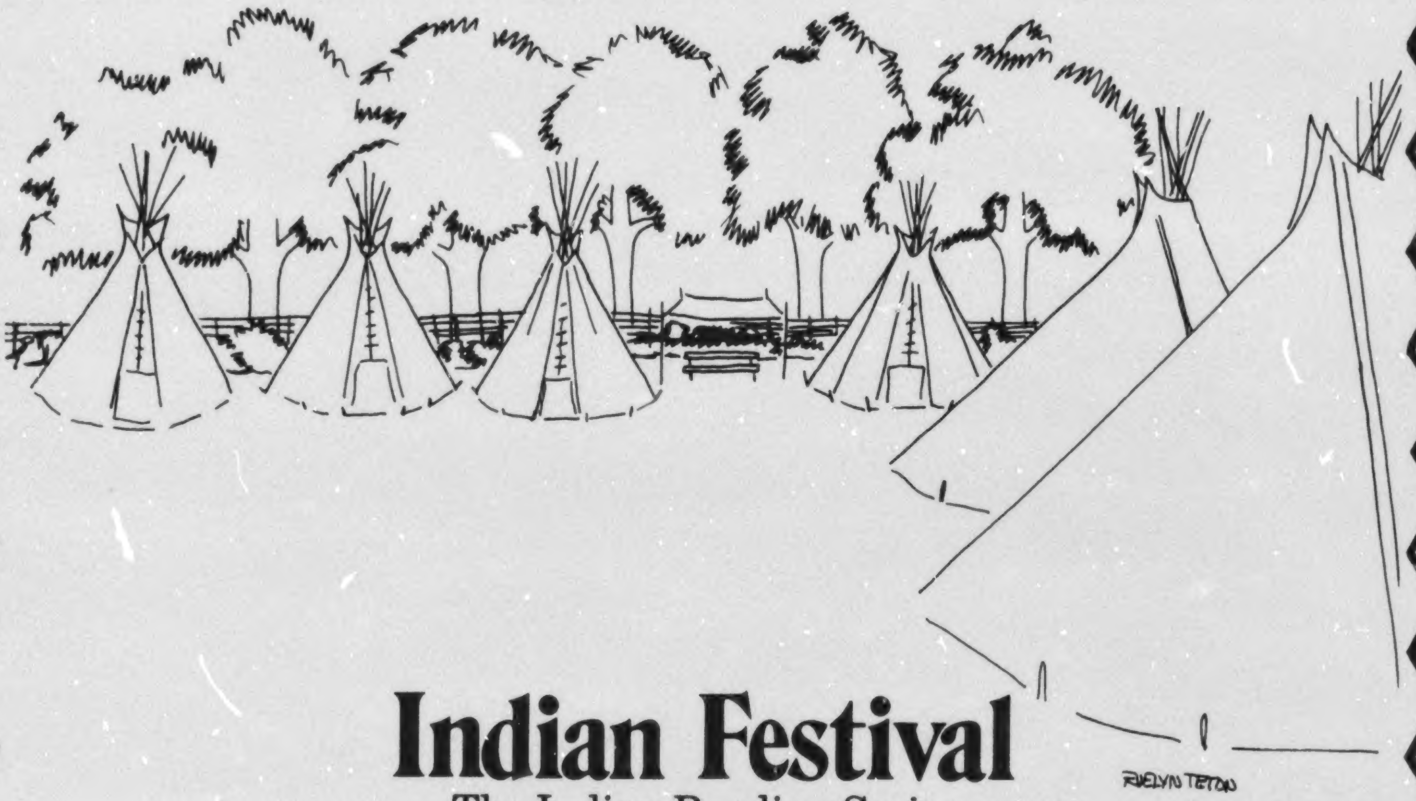
Jeanne Evernden is a Skokomish Indian and was born and raised on the Skokomish reservation near the Hood Canal in Washington. She graduated from Irene S. Reed High School in Shelton and attended Haskell Indian School for two years, where she took commercial courses. She has managed the Tribal Smoke Shop and is now actively involved in the Skokomish Language Project, which is developing an unabridged Skokomish dictionary. She also is the mother of eight children and hopes The Indian Reading Series will become a permanent part of the schooling system because "Indian history and involvement are very important to our young people."

BRUCE MILLER

Bruce Miller, a Skokomish Indian, has held art exhibitions in Europe, South America and throughout the United States. He was nominated for the Indian Arts Commission Board for the Washington State Arts Commission, won the Washington Bicentennial Playwrite Award for his play *Changer,* and recently completed a screenplay, *The Lord of the House of the Maimed,* to be aired as an EXXON special on the CBS network. He presently is Director of the Skokomish Tribal Learning Center, has served as Coordinator for the Skokomish Title IV Program and was Human Relations Specialist and Counselor for the Seattle Public Schools. He also has acted with theater groups such as Native American Theater Ensemble (New York) and Red Earth Performing Arts Company (Seattle). He attended the Institute of American Indian Arts, California College of Arts and Crafts, and University of California at Berkeley. In addition, he has received special training in stage direction and acting technique from, among others, Geraldine Page, Peter Brook (three time winner at Cannes Film Festival for best direction) and Tom O'Horgan (director of *Godspell, Hair* and *Jesus Christ Superstar).*

WILMA PETTY

Wilma Petty, a Skokomish Indian, was born and raised on the Skokomish reservation. She graduated from Chemawa Indian School in 1938 and has taken advanced coursework in child psychology. She has served as Home School Coordinator for Project Head Start and Supervisor of the Skokomish Summer Recreation Program. For the past five years she has been a Teacher's Aide at Hood Canal School and is currently involved in the Skokomish Language Project, which is developing a dictionary of the Skokomish language. As the mother of five children, she "would like to see The Indian Reading Series in public schools for non-Indian as well as Indian children."



Indian Festival

The Indian Reading Series

Level I Book 7

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Indian Festival
Level I Book 7

By members of the Fort Hall
Reservation Committee

Frederick Auck, *Illustrator*
Maxine Edmo, *Coordinator*
Inez Evening
Charlene Farmer
Cora George, *Consultant*
Lillie Little, *Consultant*
Alene Menta
Evelyn Teton, *Illustrator*
Mary Washakie

Illustrated by Evelyn Teton

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

FEB 1979
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Northwest Regional Educational Laboratory, 710 Southwest Second Avenue, Portland, Oregon 97204

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Geino is said like (Guh´no).

Heut-see is said like (Hoot´see).

Hello!
My name is Joe.
I am an Indian boy who lives on an Indian reservation in Idaho.
Do you know what an Indian reservation is?
It is a land set aside for Indian people.

EVELYN TETON

I live with my father and mother.
I have a baby brother, John.
My grandmother, I call her Heut-see,
and my grandfather Geino live with us.
I love my grandfather and grandmother because they tell me
many stories about my Indian people.
Grandfather is a great storyteller.

EVELYN TETON

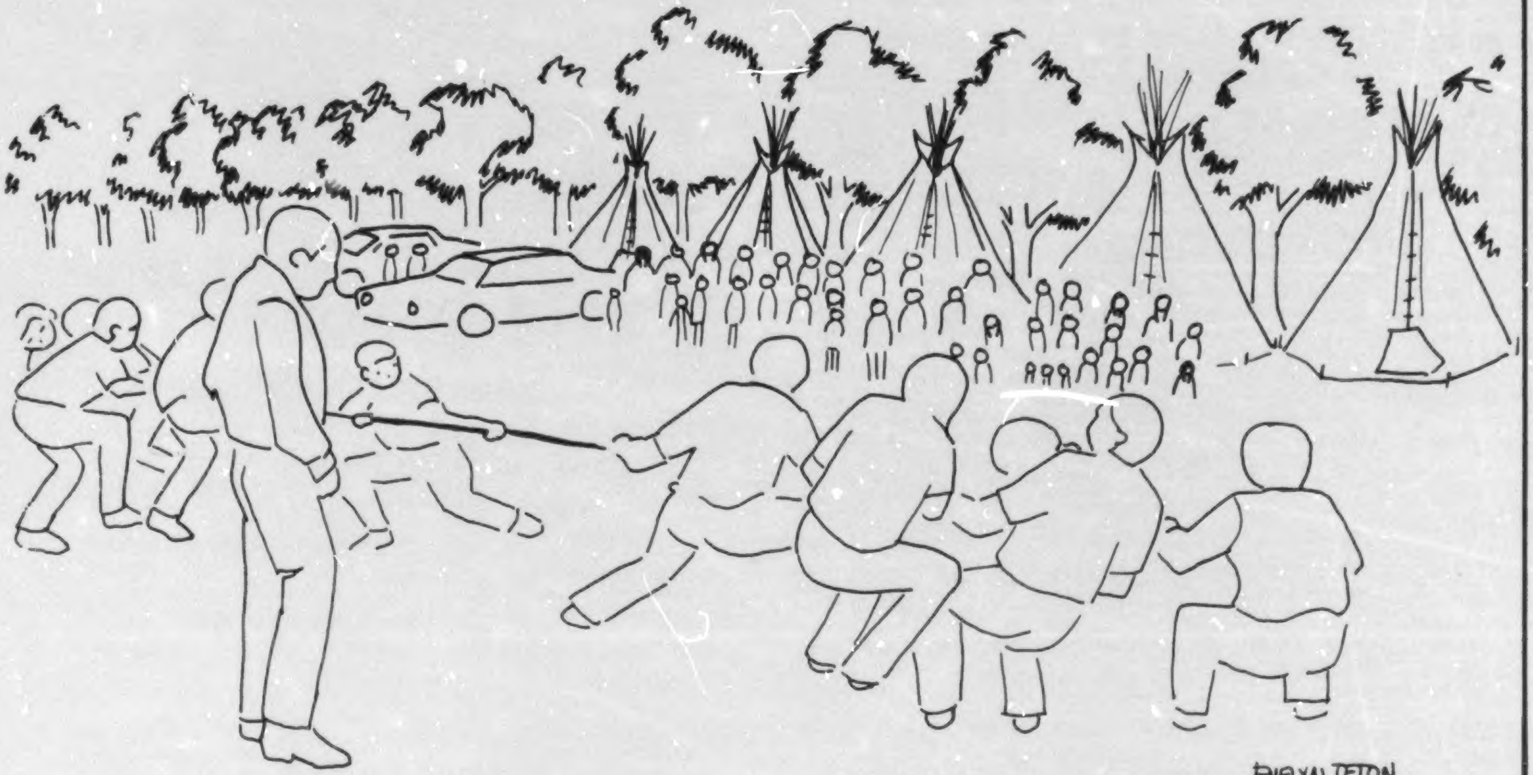
Tomorrow is a very special day.
It is the beginning of our Indian Festival.
Have you ever been to an Indian festival?
They are lots of fun.
Grandmother is working very hard on my moccasins.
She beads them in all colors of the rainbow.
I plan to wear them at the festival.

EVELYN TETON

Indian people like festivals.
It is a time to see all your old friends.
It is a time to make new friends.
It is a time for our people to welcome all visitors
and to give them food to eat and a good place to sleep.
Most of them stay in tepees.

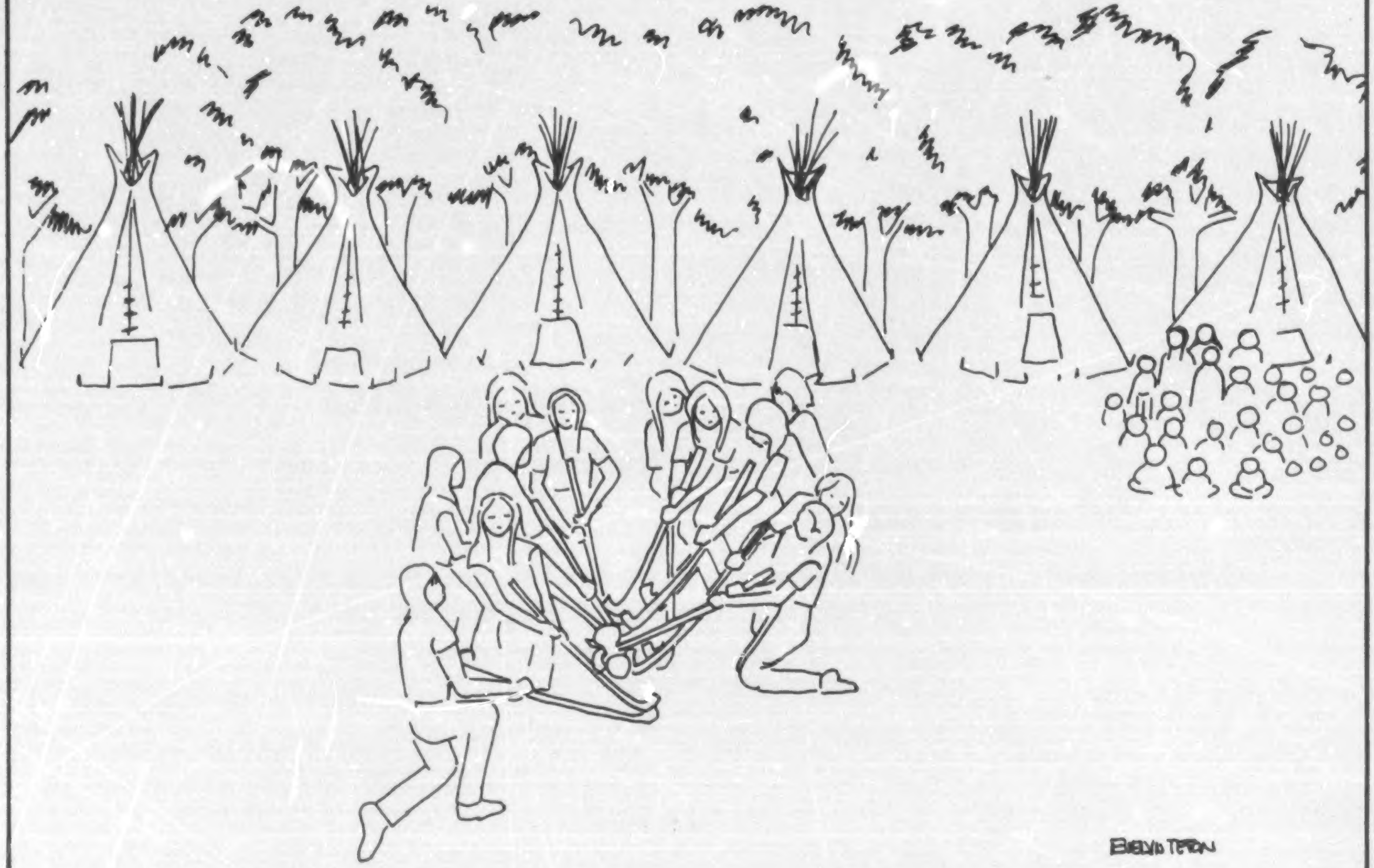
RUELYN TETON

During the festival our people take part in many field games.
There is foot racing for all ages.
It is fun to see my mother run.
I like to watch the old ladies juggle rocks.
Others race to see who can make the fastest Indian bread.
The girls play the shinny game.
I like the tug-of-war.

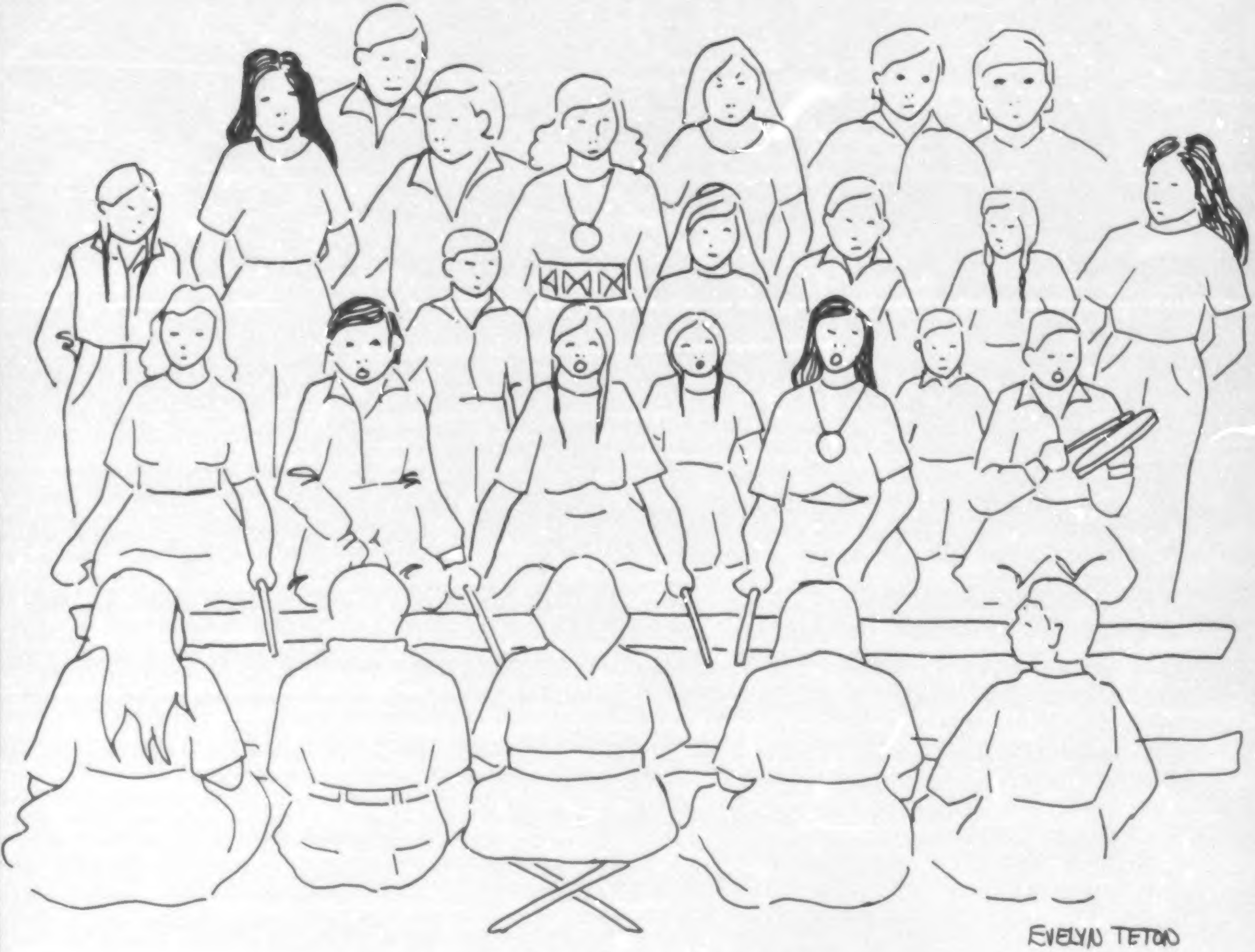


11

All of these games are very old.
Our people have known these games since the earlier times
when our people moved each season to a different place.
The field games help give each one the chance
to laugh and take part.

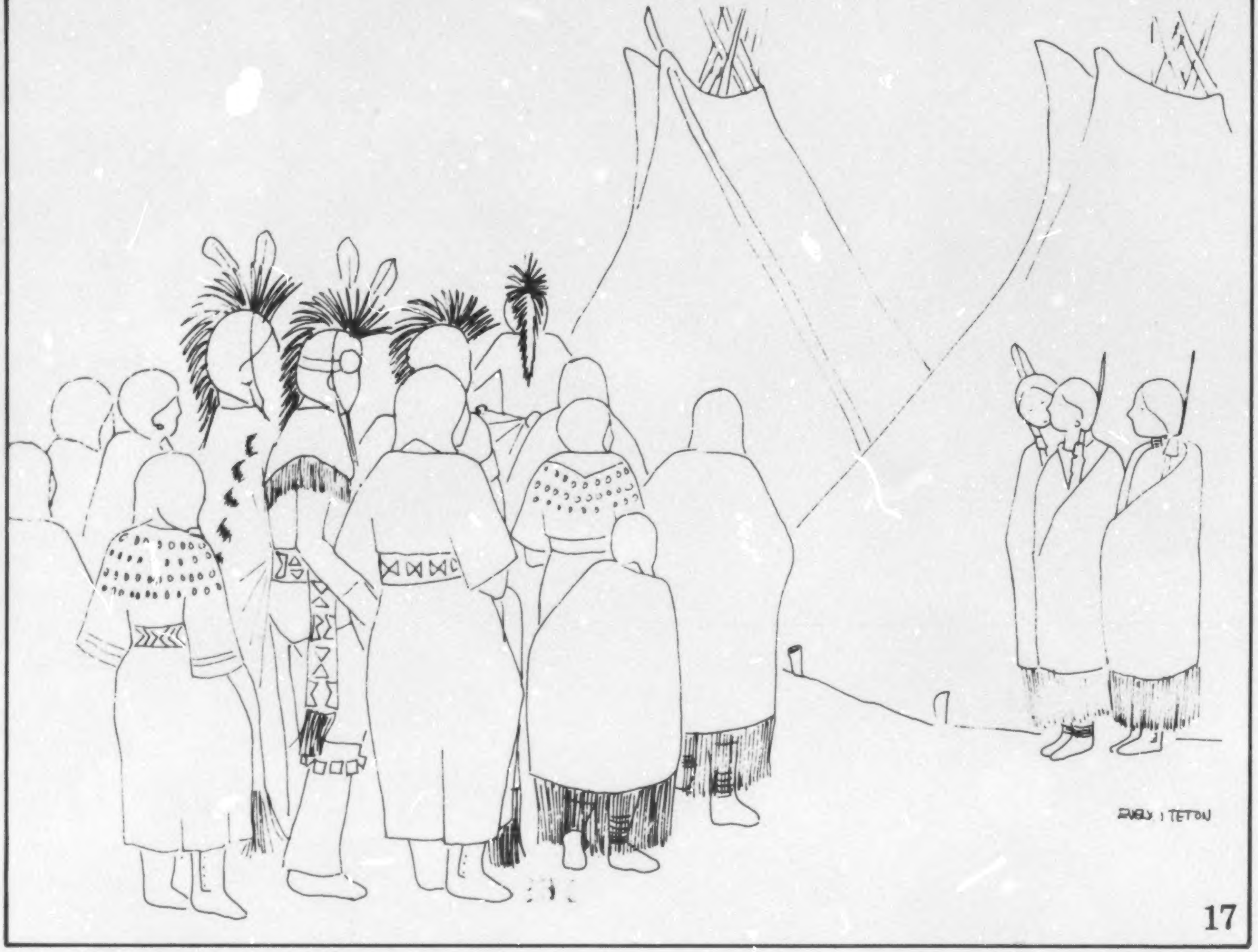

EVELYN TETON

Grandmother and Grandfather like to play the old bone game.
It is very hard to understand at first,
    but is a good guessing game.
It is made up of two teams of many people.
Each team takes turns guessing where the opposite team
    holds a bone with the correct markings.
If they guess right, they receive a stick.
The team that loses all of their sticks loses the game.



EVELYN TETON

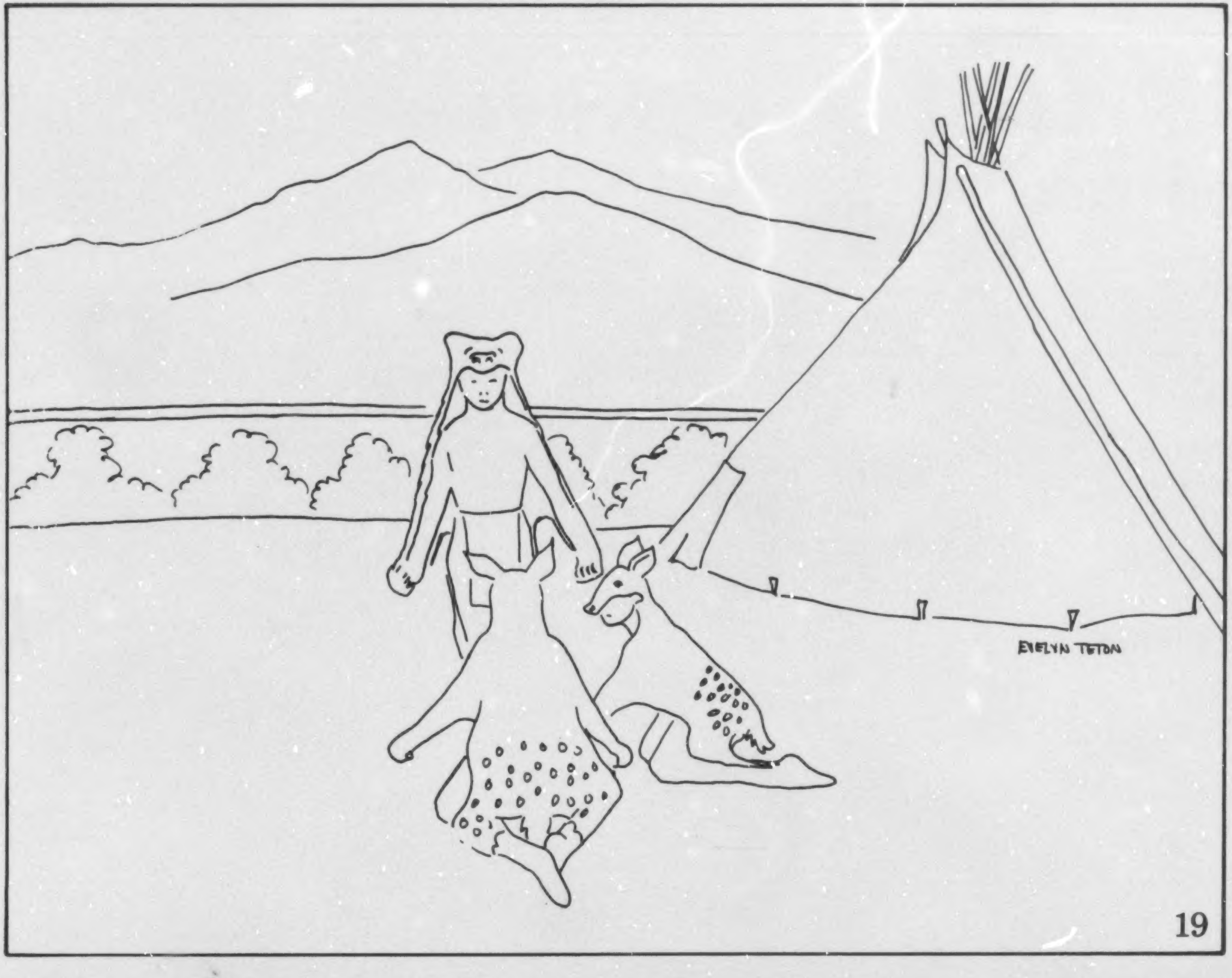
Everyone likes to watch the many Indian dancers
    and the many drummers singing their songs.
Some songs are slow and some are fast.
The dancers wear brightly beaded costumes,
    brightly colored feathers, and ringing bells.



17

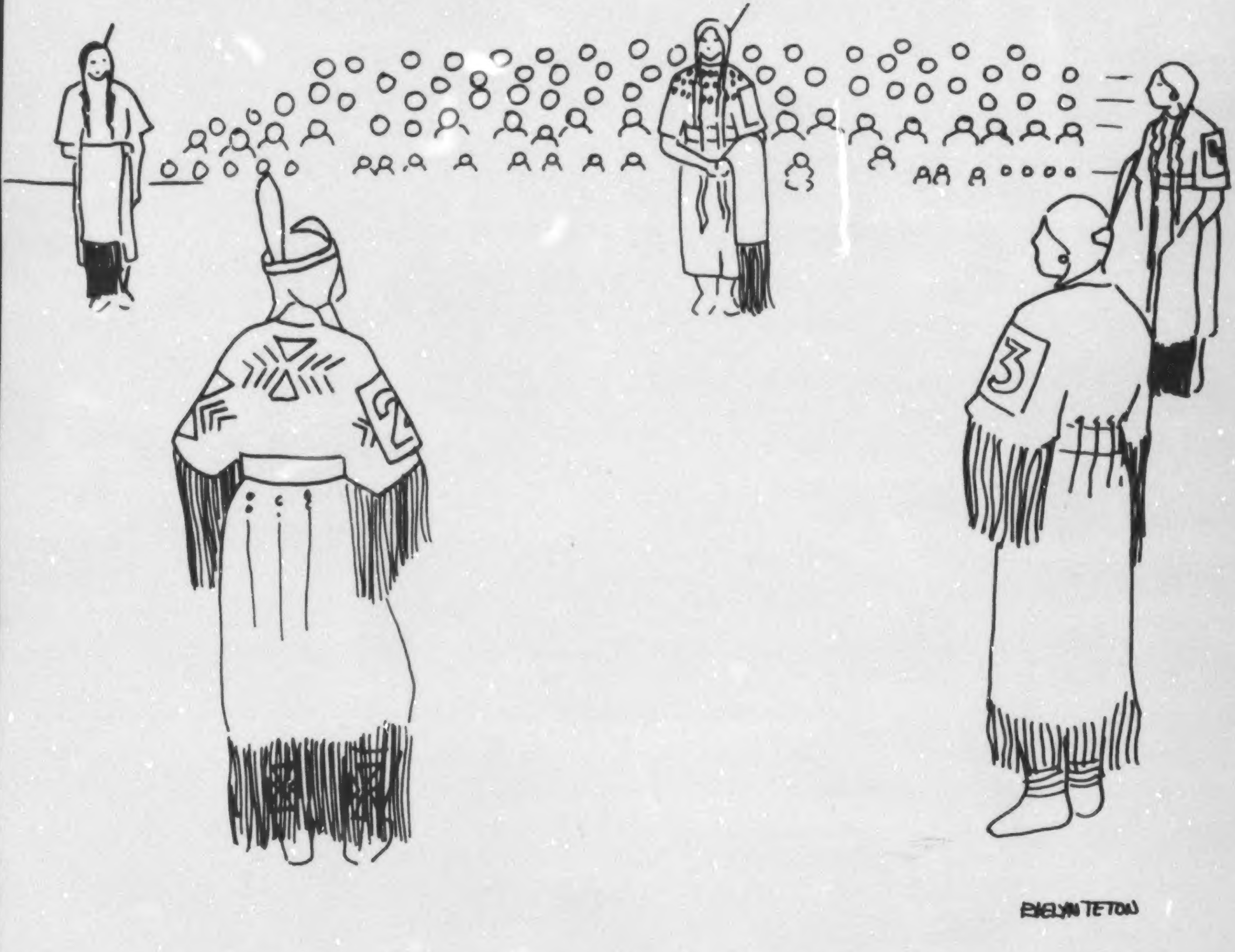
170 171

Each night an old legend is acted out on the stage.
Everyone is invited to watch and listen.
These stories are very old.
Almost all of the stories are about the coyote, beaver,
bobcat and bear.
Indian people believed the animals were once people.



19

All the pretty girls put on their beaded Indian costumes
and dance their best during the festival.
Every year an Indian Queen is picked from the many girls.
The judges who pick the Queen have a very hard job.

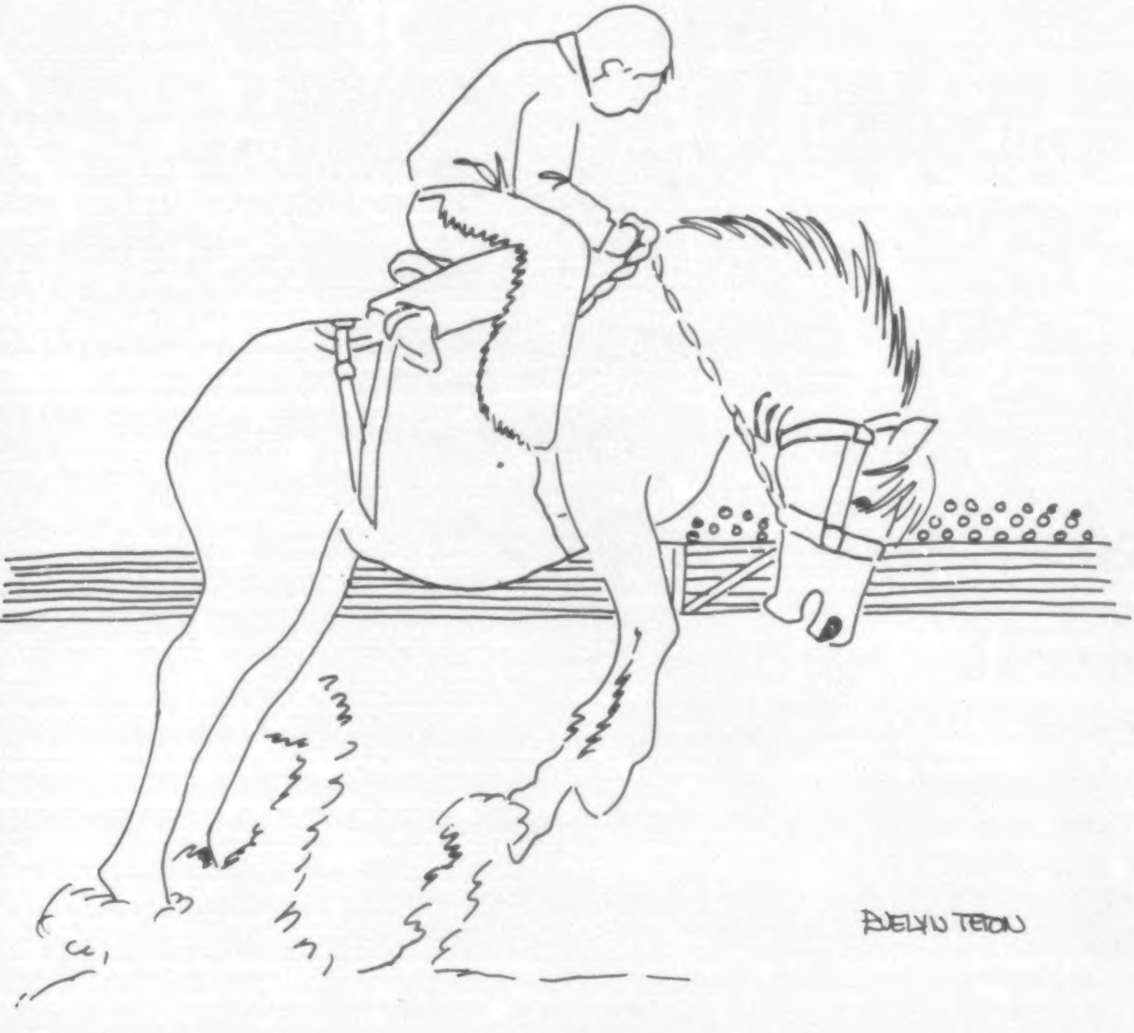

2
3
EVELYN TETON

There is a big parade for all the people.
Everyone is invited to join in the parade.
I will ride in the parade on my horse, Moo-So Man.
Moo-So Man has a lot of hair, and Grandfather put feathers on his tail.
Grandmother beaded my leggings to go with the feathers Grandfather made for me.

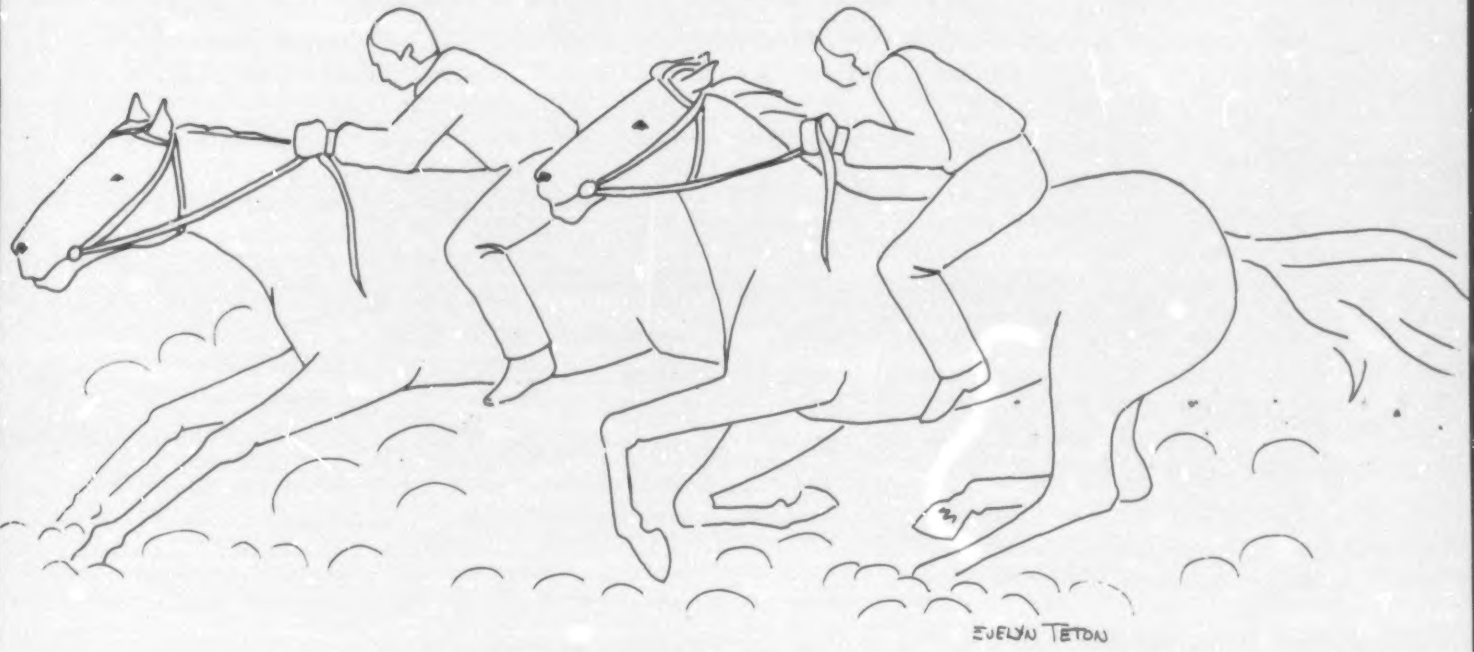
178

179

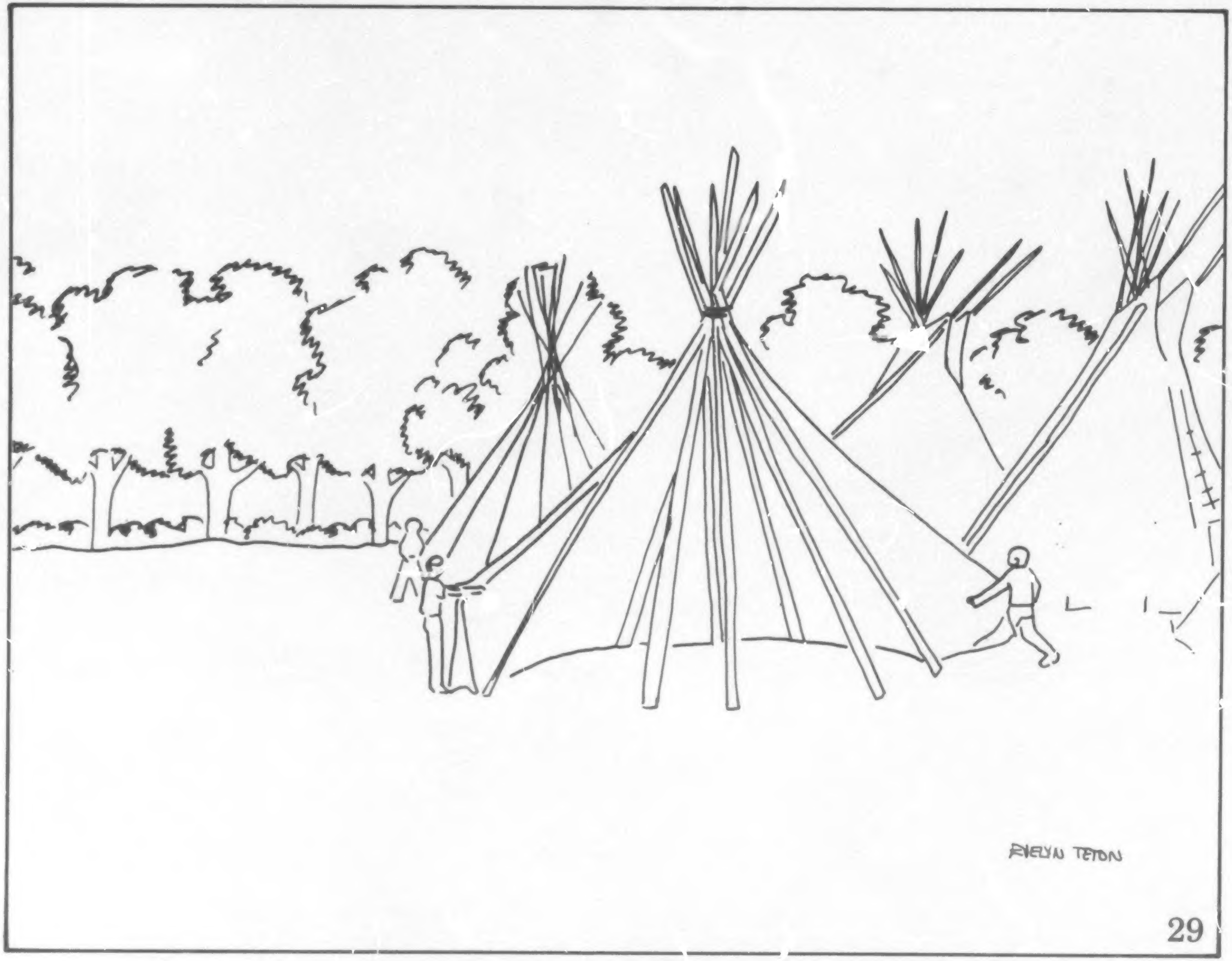
All the Indian people like the rodeo.
I like to watch the Indian cowboys ride the wild horses.


EVELYN TETON

I will ride Moo-So Man in the Indian relay race.
He has won this race before.
He is a great horse.


EVELYN TETON

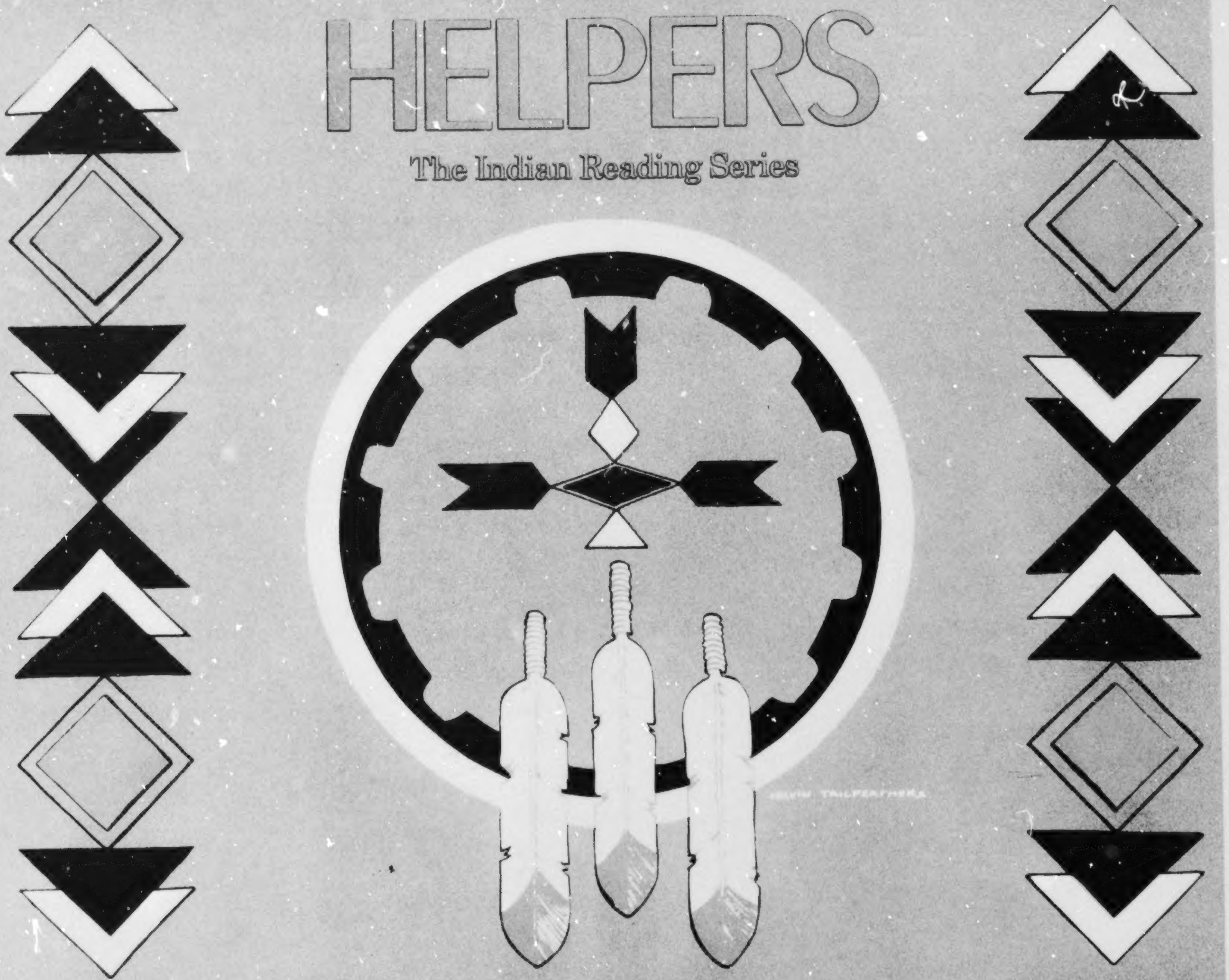
Yes, Indian festivals are fun.
But they must come to an end, and I must say good-bye
to all my good friends.
I will see all my friends from other places, again, next year.



29

HELPERS

The Indian Reading Series



Level I Book 8

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Helpers

Level I Book 8

Developed by the Blackfeet Indians

Joan Kennerly
Carmen Marceau
Doris Old Person
June Tatsey

Illustrated by Melvin Tailfeathers

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

FEB 1979
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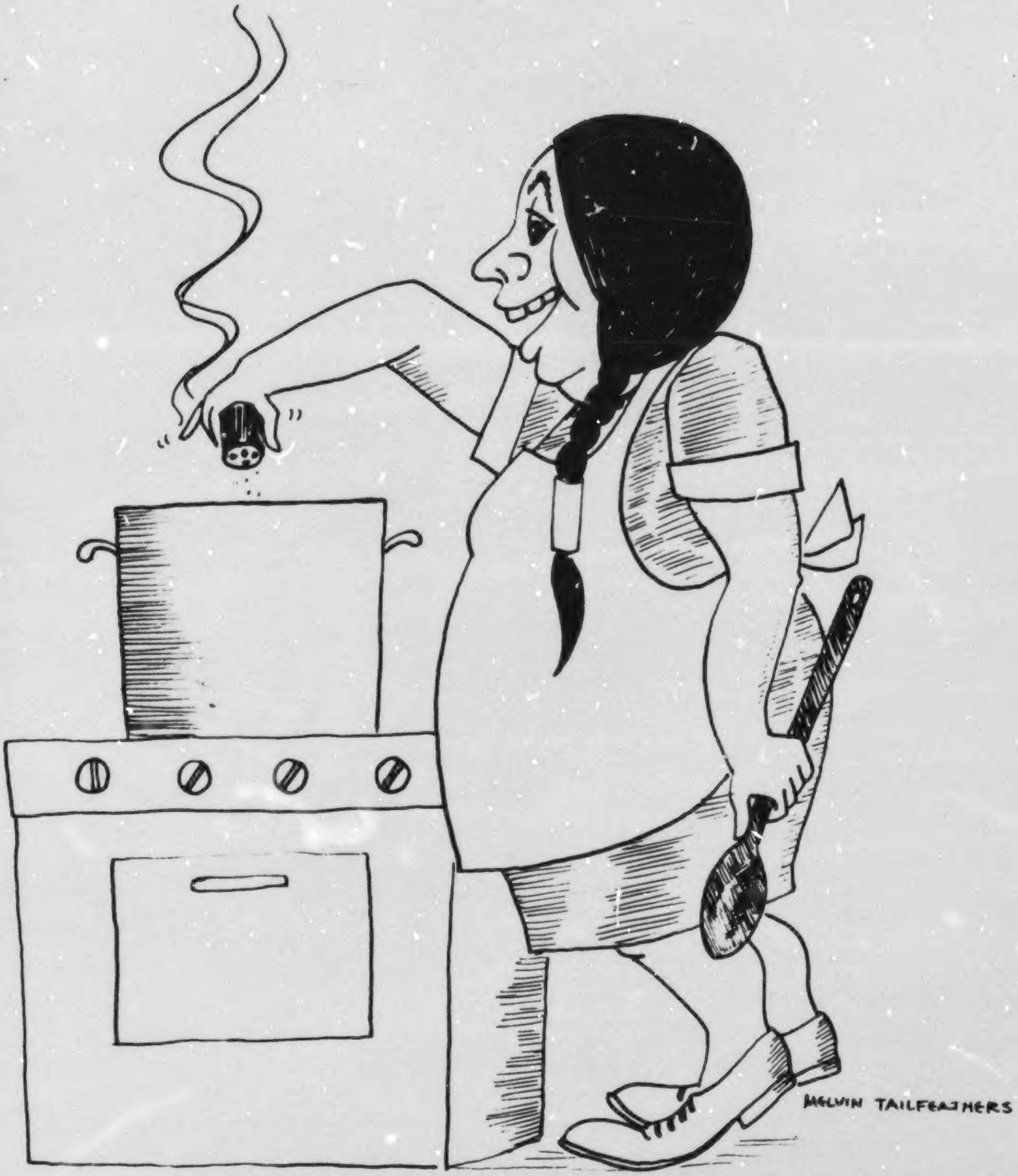
This book shows all the necessary people in a school, and their jobs.

SCHOOL BUS
MELVIN TAILFEATHERS

PRINCIPAL
M
MELVIN TAILFEATHERS

A
DEFGH
I J
MNOP
Q
VWX
MELVIN TAILFEATHERS

MELVIN TAILFEATHERS


MELVIN TAILFEATHERS

MELVIN TAILFEATHERS

MELVIN TAILFEATHERS

MELVIN TAILFEATHERS

MELVIN TAILFEATHERS

MELVIN TAILFEATHERS

JOAN BULLSHOE KENNERLY

Mrs. Kennerly is a member of the Blackfeet Tribe and has fifteen years of teaching experience in the Blackfeet and Northern Cheyenne public school systems. She was the first runnerup for the 1972 Montana Teacher of the Year. She received her B.A. in education at Northern Montana College and her M.A. in education at Arizona State University. She has served as an elementary school principal and is presently teaching.

JUNE BULLSHOE TATSEY

Mrs. Tatsey is a Blackfeet Indian with twelve years experience in teaching grades one through eight and pre-school in the public school system on the Blackfeet Reservation. She received her B.S. in education from Northern Montana College and her M.E. in guidance and counseling from the University of South Dakota and the University of Montana. She is reading supervisor in Browning on the Blackfeet Reservation.

CARMEN BULLSHOE MARCEAU

Mrs. Marceau is a Blackfeet Indian with thirteen years teaching experience. She has had one year experience in guidance and counseling on the Blackfeet Reservation. She received her B.S. in education from Northern Montana College and her M.E. in guidance and counseling from the University of South Dakota and the University of Montana. She is presently the principal of Vina Chattin School in Browning, Montana.

DORIS BULLSHOE OLD PERSON

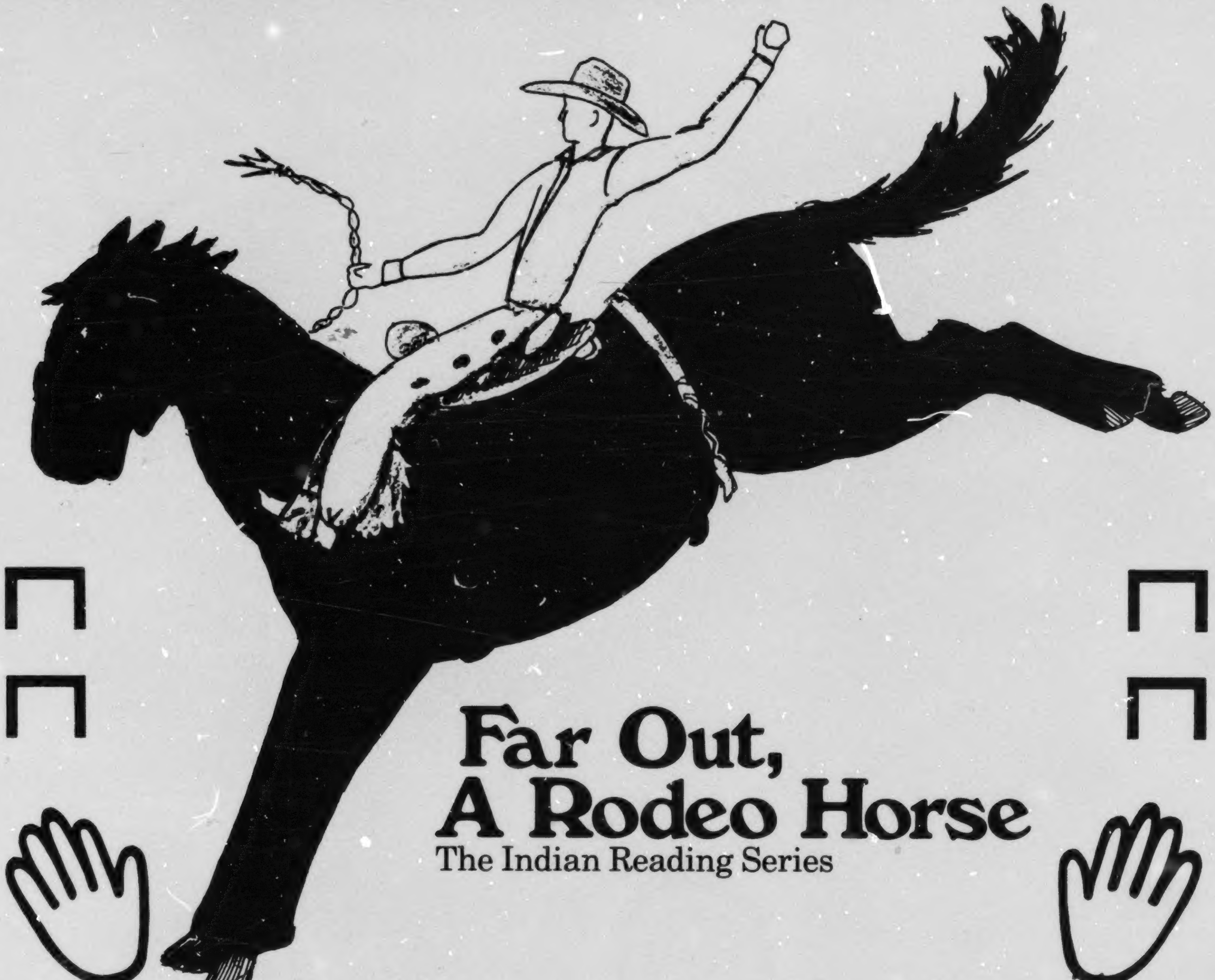
Mrs. Old Person is a member of the Blackfeet Tribe and has fourteen years experience teaching in the Blackfeet Public School System. She has specialized in reading and has been Head Start Director-Supervisor for ESEA Title I and Director of the Native American Song and Dance Program. She received her B.A. from Northern Montana College and her M.A. in education from Arizona State University. Her interests are in Indian culture and developing the talents of Indian children. She is the mother of five children.

Mrs. Kennerly, Mrs. Tatsey, Mrs. Marceau, and Mrs. Old Person are the daughters of Lillian and Francis Bullshoe. They were raised on a ranch near Badger Creek in the Blackfeet Reservation countryside.

All four women had similar educational backgrounds. They attended a one room rural school, the Blackfeet Indian Boarding School, and all but Mrs. Tatsey attended Flandreau Indian School in South Dakota. They all graduated from Browning High School. At the present time, the four women are teaching in the Blackfeet Public School System in Browning, Montana.

MELVIN TAILFEATHERS

Mr. Tailfeathers is a self-taught artist who has lived on the Blackfeet Reservation all his life. His grandmother was a Blackfeet medicine women. Mr. Tailfeathers prefers to do pen and ink sketches of Blackfeet life although he sometimes works with ceramic figurines.



Far Out, A Rodeo Horse

The Indian Reading Series

Level I Book 9

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Far Out, A Rodeo Horse

Level I Book 9

A Crow Story

Written and illustrated by Henry Real Bird

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

FEB 1979
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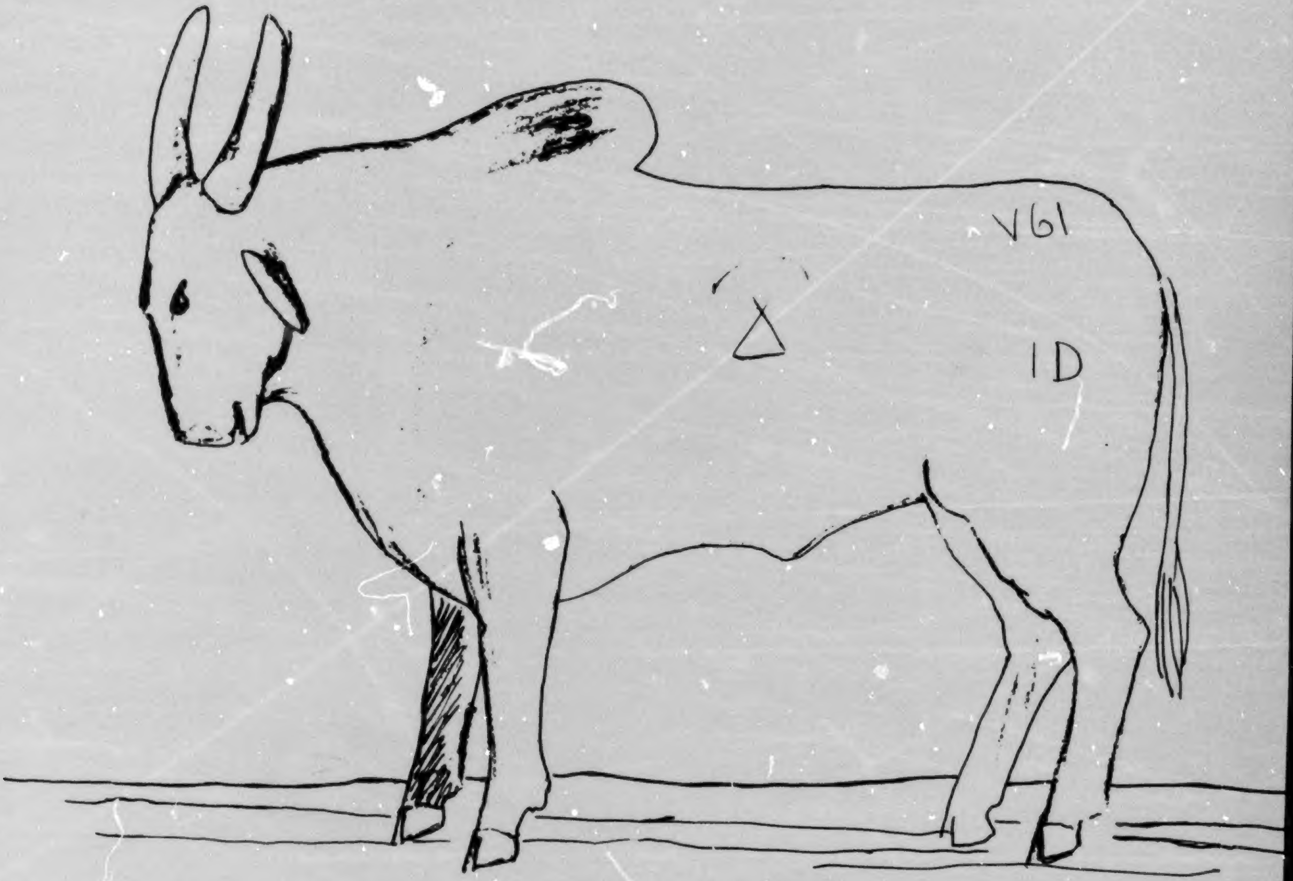
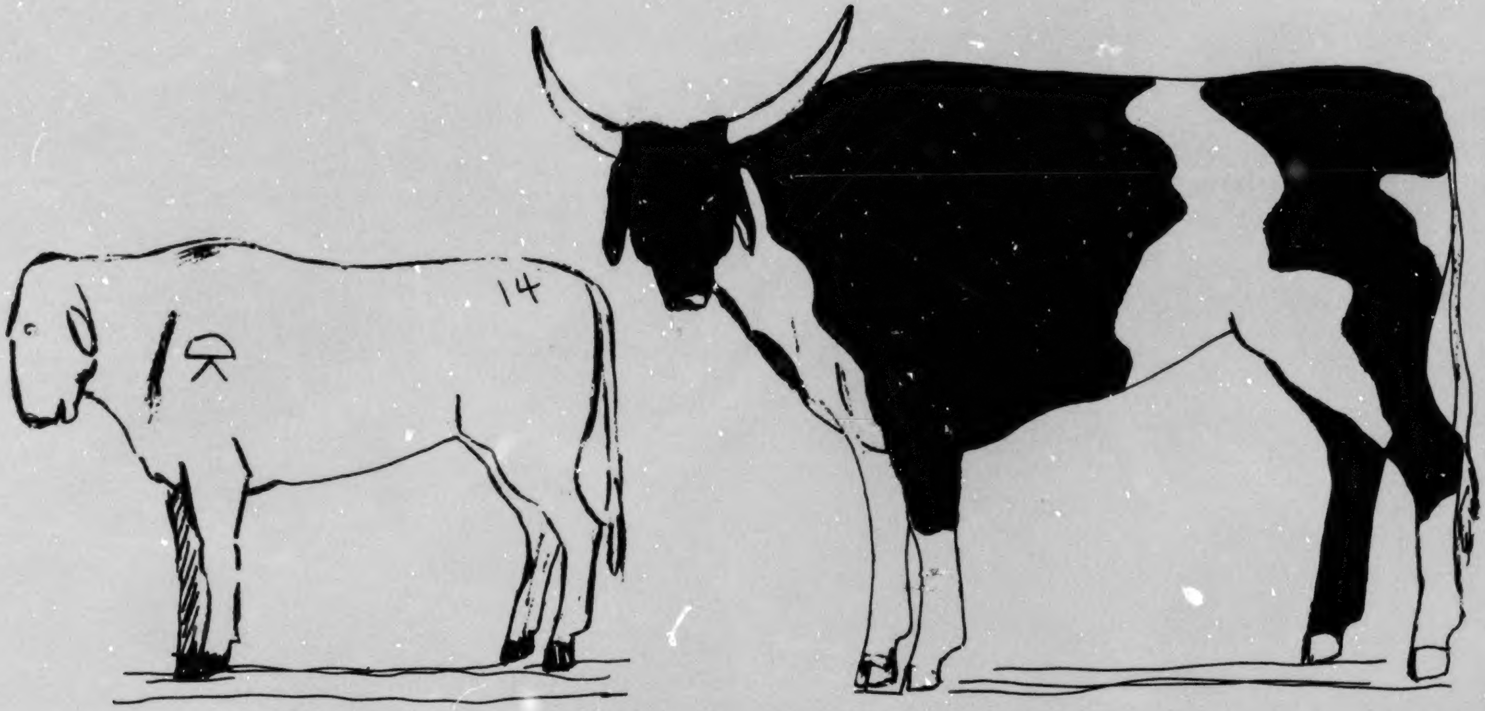
This story is about a horse named Far Out and his rodeo life.

My name is Far Out.
I am red, but have a black mane and tail.
I am a bucking horse.
I try to buck off cowboys.

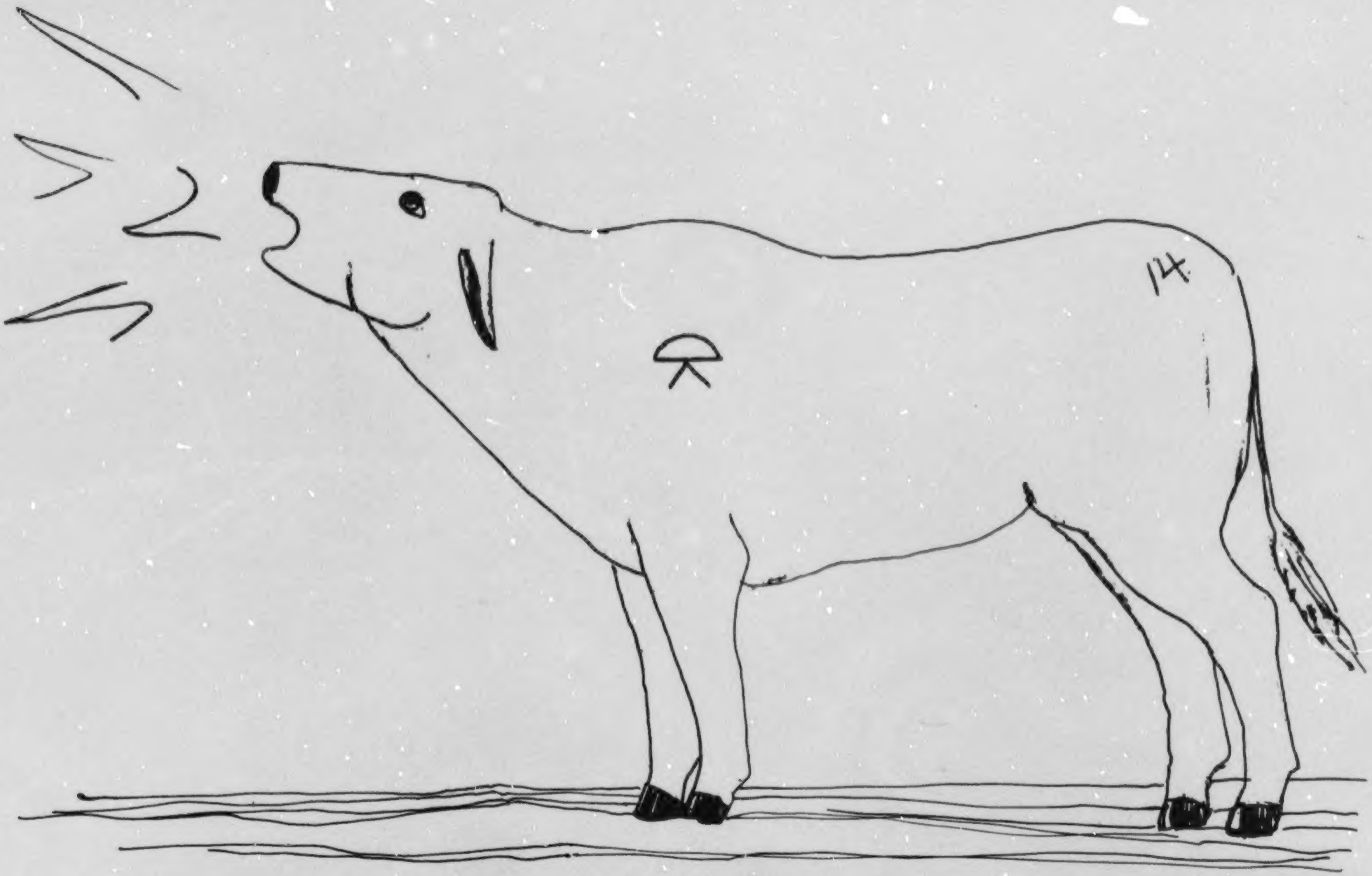


I have lots of friends.
Some are bulls.

Some of the bulls are mean.
They fight the cowboys and the clown.

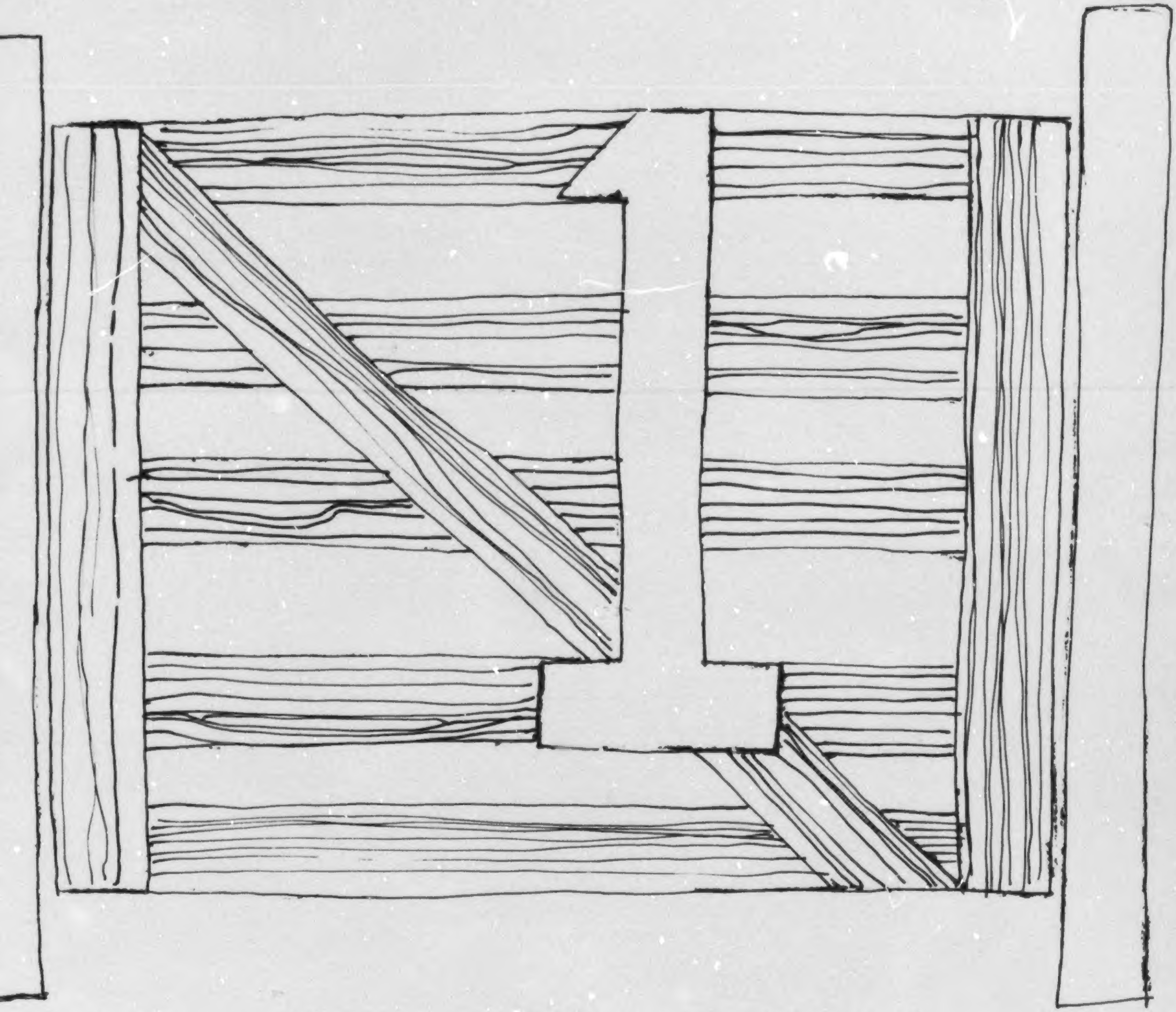


Some of my friends are calves and steers.
Cowboys rope them at the rodeo.

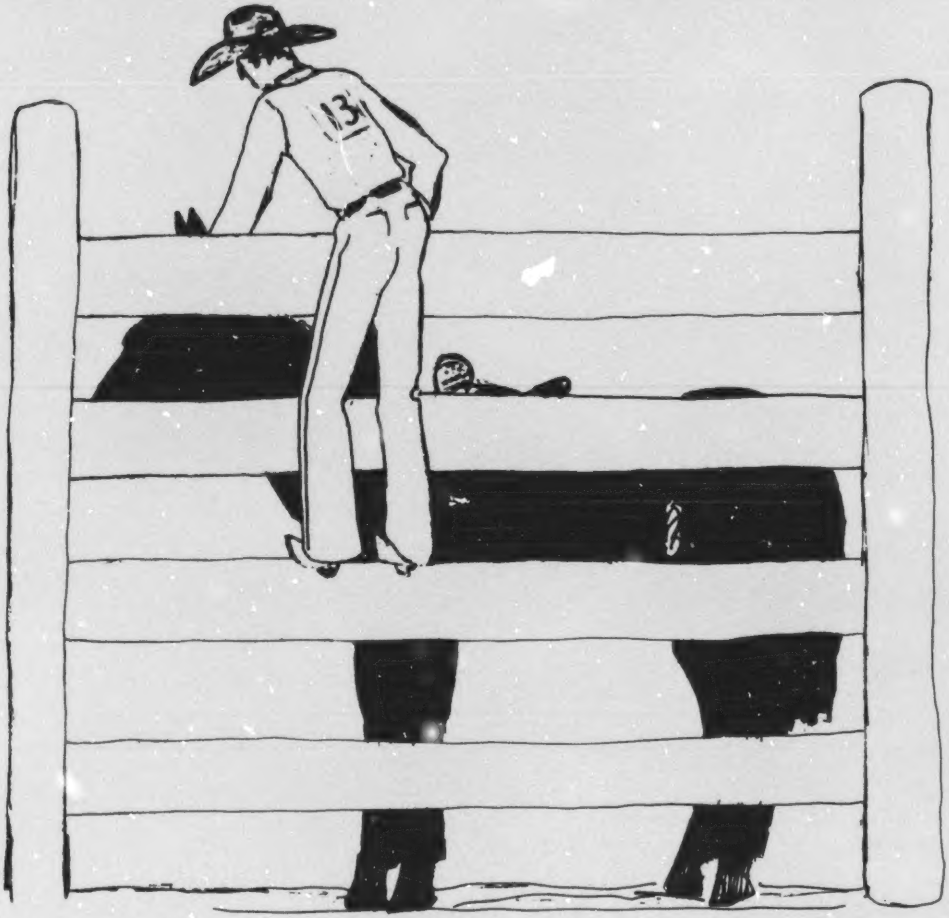


Sometimes at night a calf cries for his mommy.
In the morning and at night we eat hay and oats.
We have water to drink.

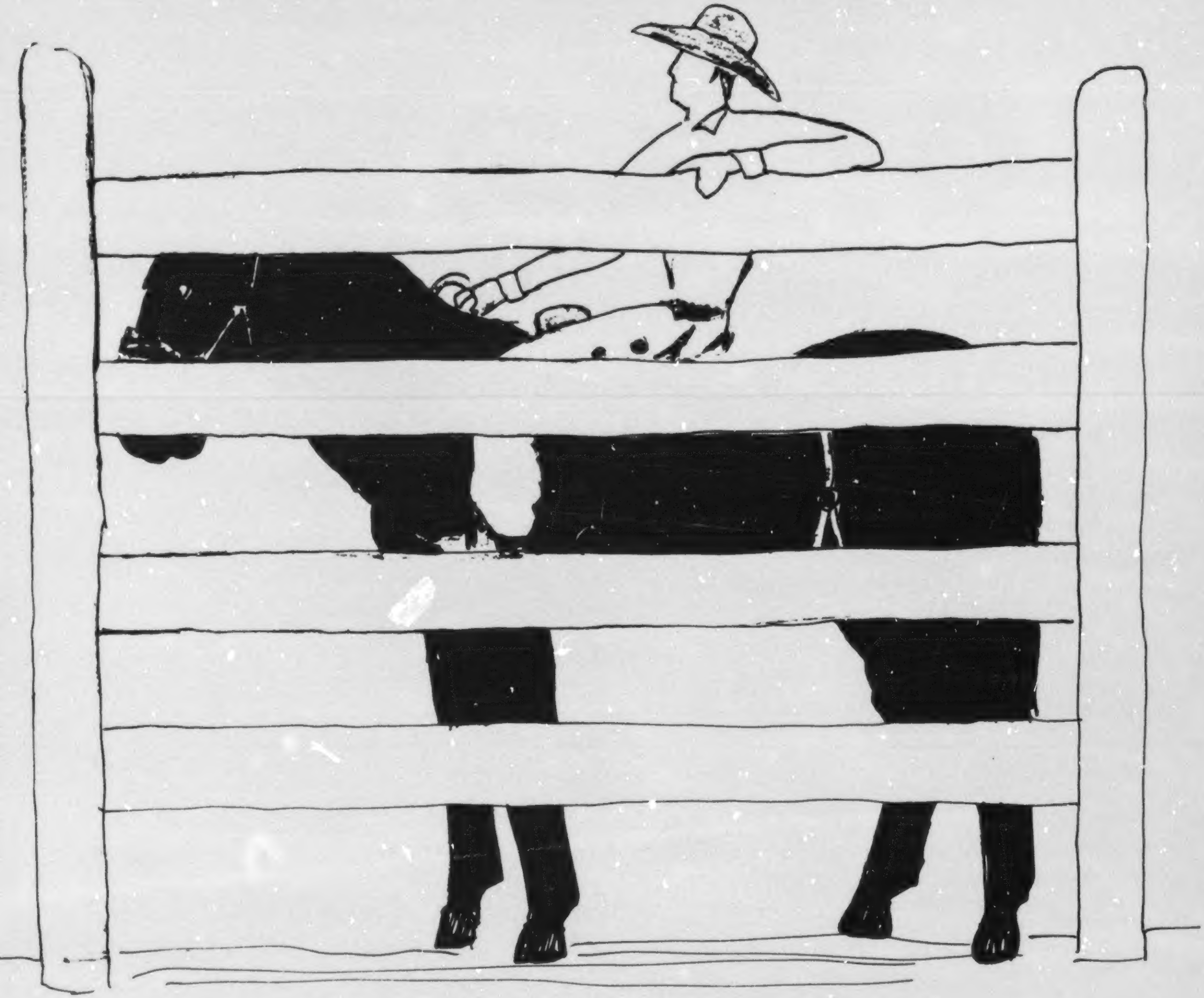
My friend and I eat together.
His name is Bean Belly.



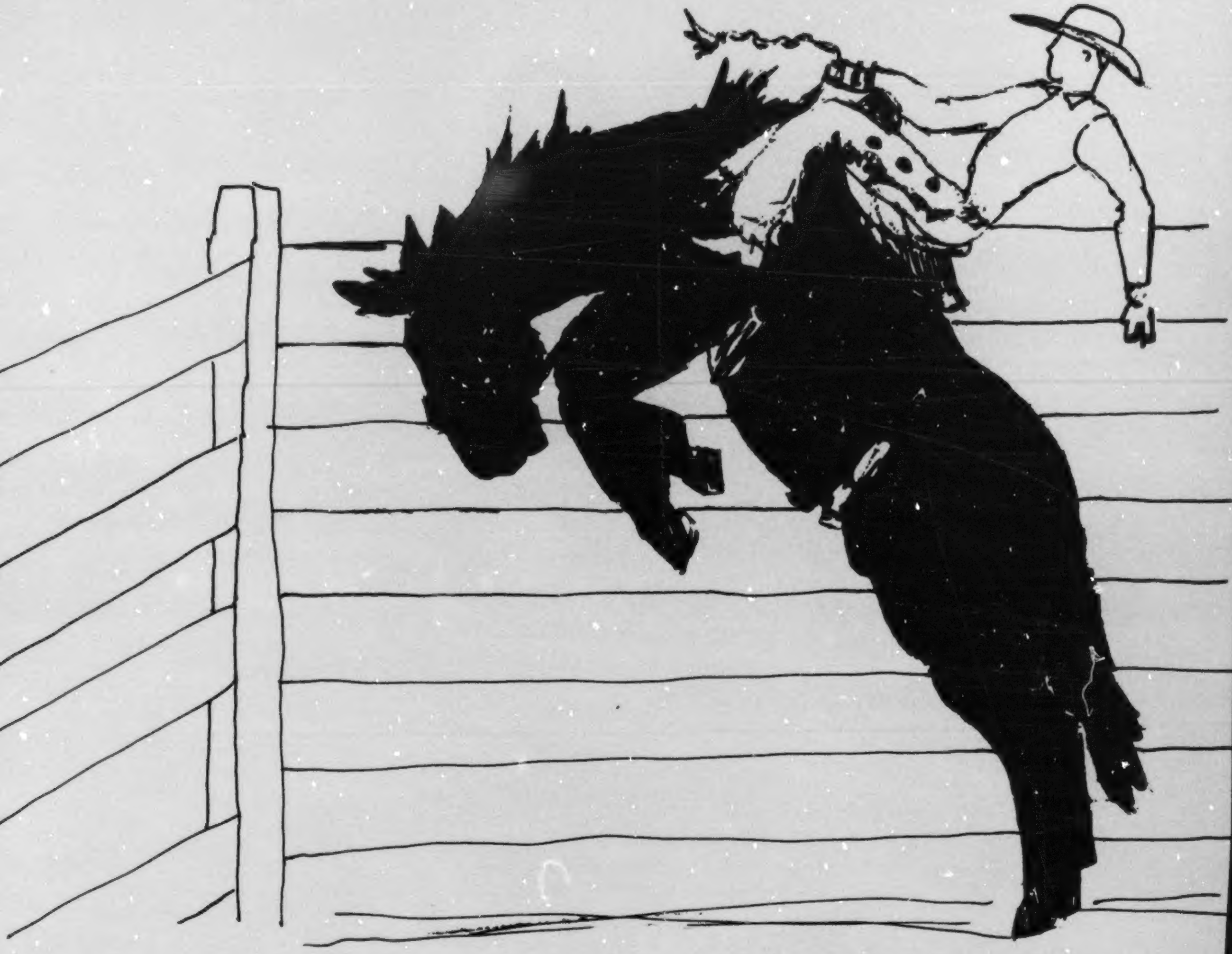
At the rodeo they put me in a box
with a gate at my side.



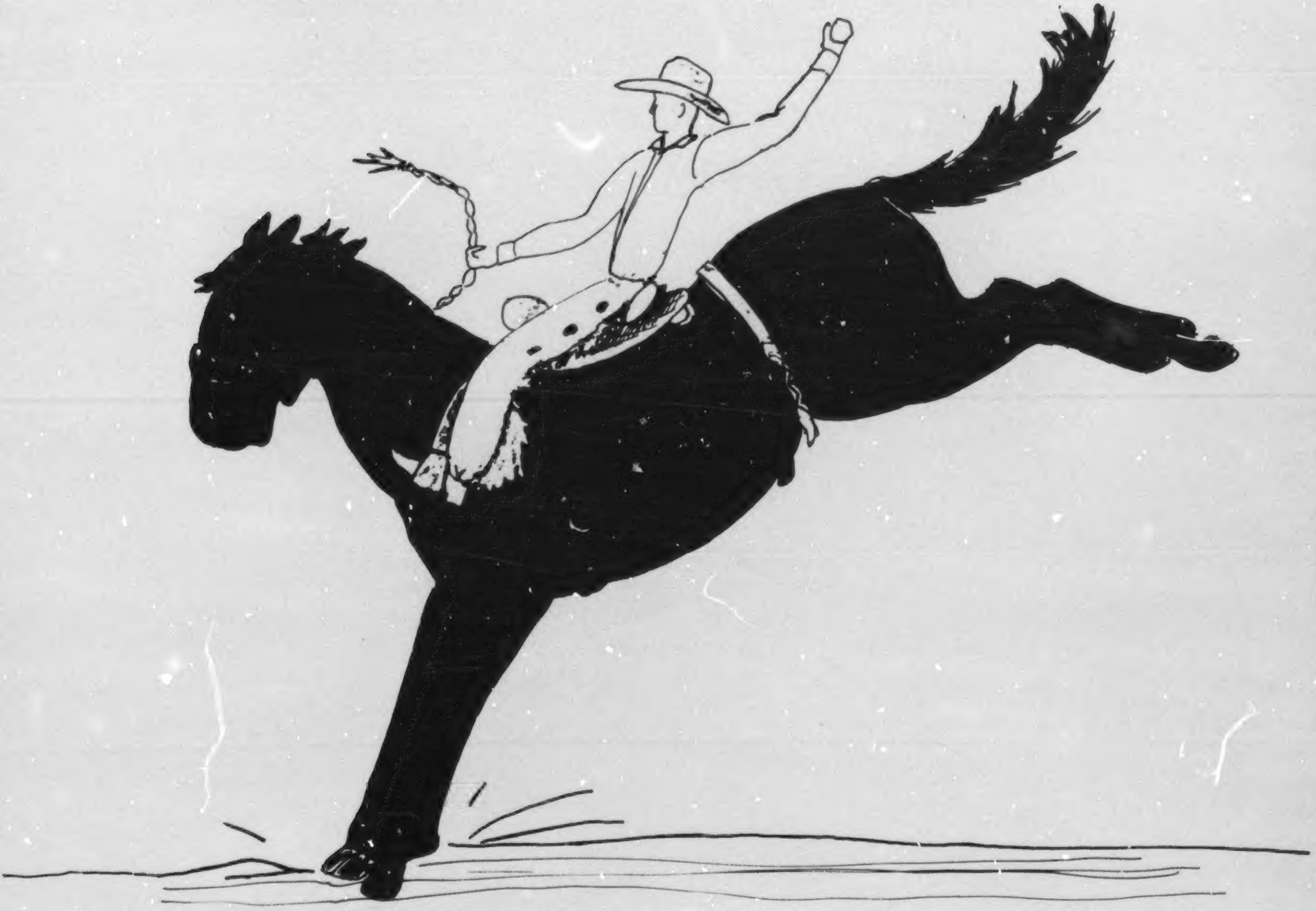
A cowboy puts a halter on my head.
I try to bite him, and he jumps back.
He puts a saddle on my back and pulls it tight.



The cowboy sits on me and pulls my head.



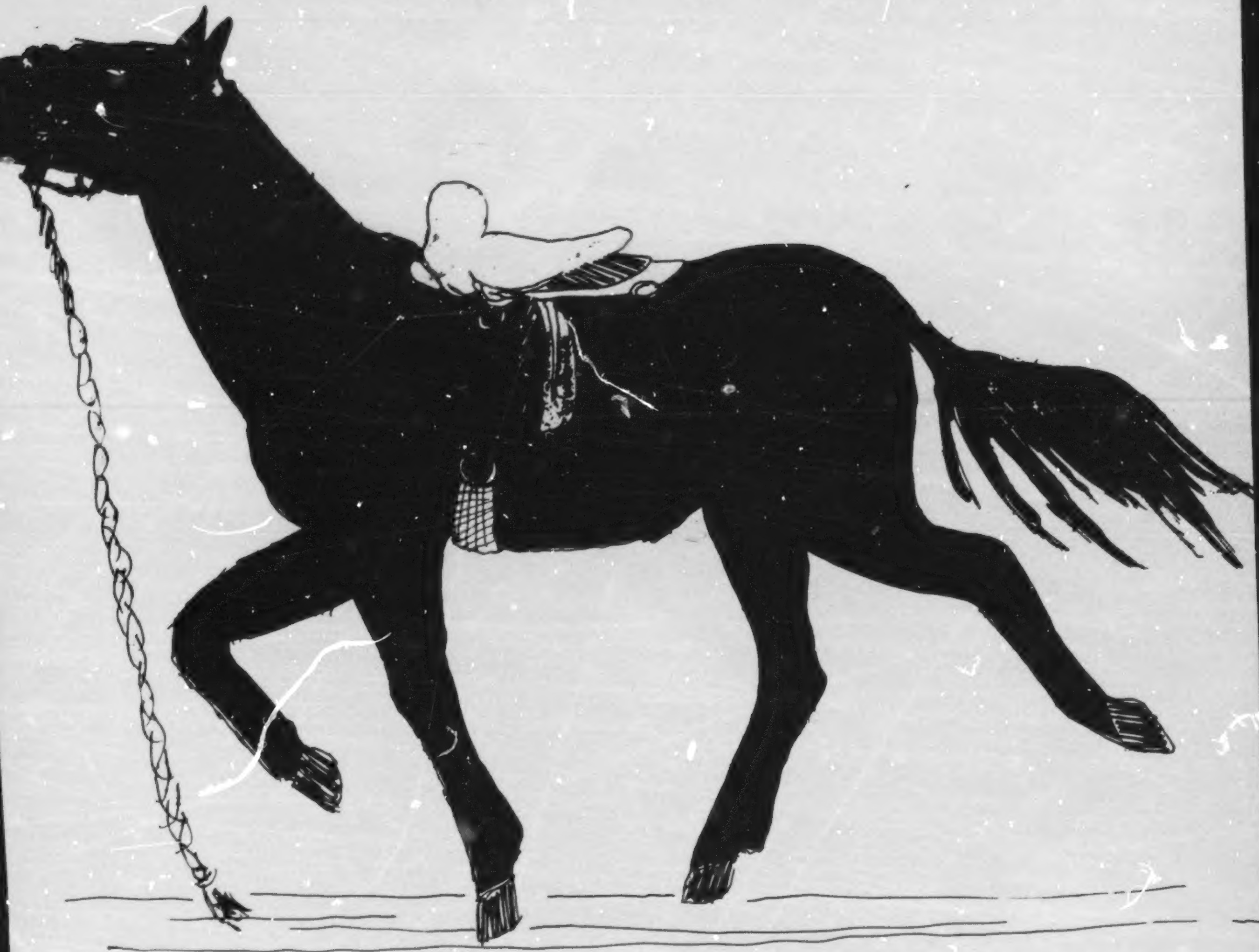
A man opens the gate.
I jump out...way up high...and put my head way down.



The man sticks his spurs in my neck.
It tickles.
I hit the ground and put my head back.
The cowboy stays on my back.

I jump and kick for the sky.
He is still on my back.

Finally, with a mighty jump,
I go...way...up in the air
and put my head way down and back.
I put my feet to the side and tip the saddle.
The cowboy goes flying.



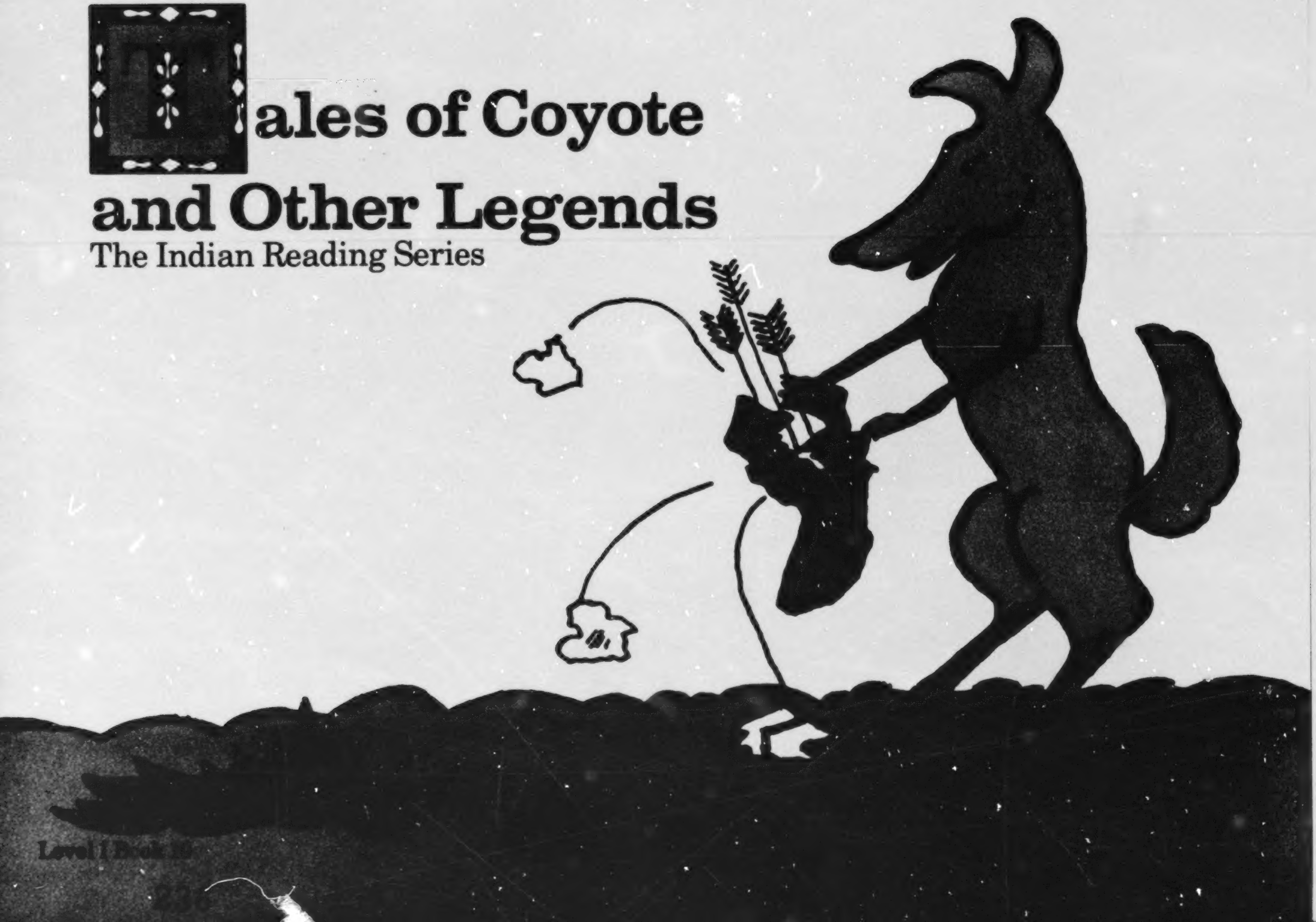
I laugh and am happy.
I go back to the corral and talk with my friends.

HENRY REAL BIRD

Henry Real Bird is a Crow Indian who was raised in the traditional Crow way on the Crow Indian reservation in Montana. He entered first grade speaking only the Crow Indian language and has an intimate knowledge of problems Indian children encounter in the public school system. He received his B.S. in Elementary Education from Montana State University and has taught reading in all the elementary grades. He served as Curriculum Coordinator for Project Head Start, Language Arts Supervisor at St. Xavier Indian Mission and Summer Program Planner for 4-H and Youth Programs on the Crow Indian reservation. As the Teacher Orientation Specialist for the Pacific Northwest Indian Program, he was responsible for developing a teacher's manual and accompanying teaching inservice program, in addition to writing and illustrating books designed for Indian children. He has served on the Montana Advisory Committee on Children and Youth and the Crow Central Education Commission, and was a delegate to the 1971 White House Conference on Youth. He also is a saddle bronc rider and member of the Professional Rodeo Cowboys Association.

Tales of Coyote and Other Legends

The Indian Reading Series



Level I Book 19

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Tales of Coyote and Other Legends
Level I Book 10

By members of the Warm Springs
Reservation Committee

Carol Allison, *Illustrator*
Nita Curtis, *Consultant*
William Frank, *Illustrator*
Rena Greene
Verbena Greene, *Coordinator*
Viola Kalama
Isabelle Keo
Stella McKinley
Matilda Mitchell
Debbie Smith, *Illustrator*
Ada Sooksoit
Christine Tom
Felix Wallulatum
Wilson Wewa

Illustrated by Carol Allison

Joseph Coburn, Director
Pacific Northwest Indian Program
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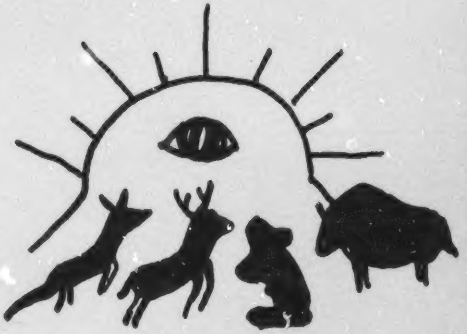
239

TABLE OF CONTENTS

PEACE 1
THE SUCKER AND THE EEL ... 7
COYOTE, DEER, OBSIDIAN
AND ROCK 11
FIRE AND FROG 17
COYOTE AND THE FISHERS ... 23

PEACE

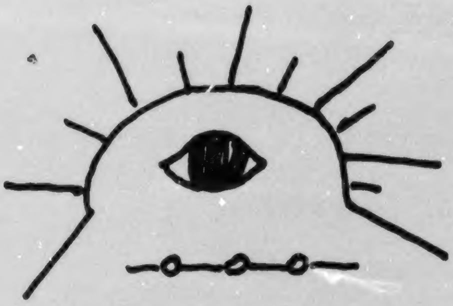
Vhen the Great Spirit made the earth animals,
    he told them they must always be friends.
You must help each other
    and live together as good friends.
will send Peace, the beautiful spirit,
    to dwell in your hearts."



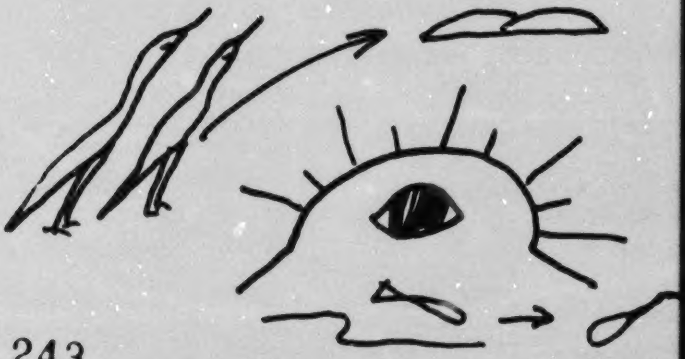
veryone was happy for awhile,
    but soon the earth animals forgot
    to be good and kind and helpful.
hey began to brag
    and make fun of others
    and to quarrel.

hen one day
    the beautiful Peace Spirit
    flew away.

hen the Peace Spirit was gone,
there were many earth animals
who were sad.
oon fear came into their hearts.
hey asked the Great Spirit to show them
how they could find Peace once more.

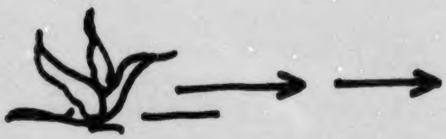


Peace can be found
after many moons of searching.
ou will have to change your ways
and boast no more.
earn to be kind and helpful,"
the Great Spirit told them.

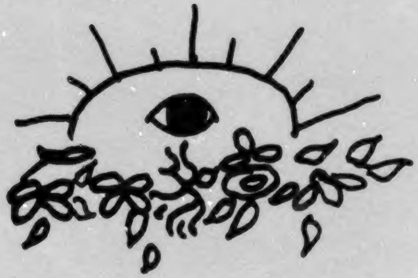


We will find Peace,"
said Crane and Heron.
We are strong and can fly
to the edge of the land."

“You will never find the Peace Spirit
for you are too greedy.
You will stop at the river to catch fish
and eat the tadpoles,” said the Great Spirit.



“Let me find Peace,” said Hummingbird.
“I fly swiftly and never rest.”



“You will never find Peace,”
said the Great Spirit kindly.
“You are too flighty,
and the beautiful flowers
will make you forget your mission.”

When Crow said he would go,
the earth animals laughed.
“Crow is too noisy and boastful.
He will only frighten Peace further away.”

"You must all go together,"
said the Great Spirit.
"You need Bear, who is strong and tireless.
You need Thrush, whose song brings
cheer and happiness.
It will be a long, hard journey,
and none of you can rest on the trail."

"Peace is a happy Spirit
who will live only with kindness,
thoughtfulness and understanding."

"When you speak with crooked tongues
and angry hearts,
you frighten Peace away.
But if you speak straight and true,
Peace will come again
to dwell in your hearts."

THE SUCKER AND THE EEL

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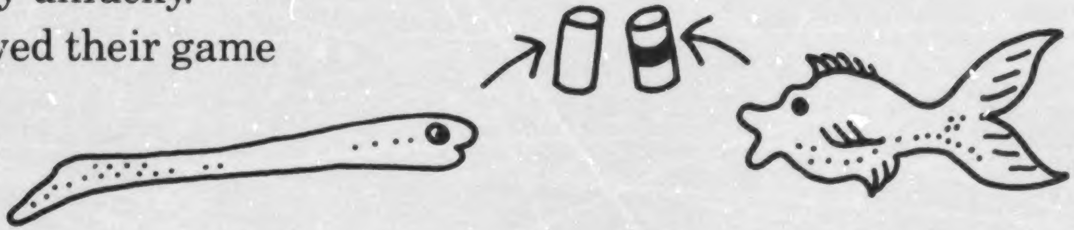
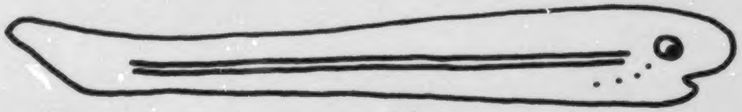
the original document was blank

One day Sucker and Eel
were having a gambling game.
Sucker was very lucky at gambling that day,
and Eel was very unlucky.
The two of them played their game
until night.



When they decided to stop,
Sucker had won all of Eel's fine furs,
all of his shell wampum
and all of his best baskets.
Sucker had even won Eel's house.
Eel was very sad.

Eel sat thinking for a long time.
Finally he said,
“Sucker, I’m going to play
one more game and bet my bones.
I’m going to win this game!”
So they played, and as usual, Sucker won!



asm̆
eel

That is why today
the sucker has many, many bones,
and the eel has only one.

xŭun
sucker

COYOTE, DEER, OBSIDIAN AND ROCK

A Paiute Legend

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the original document was blank

Long ago there were four good friends.
They were Coyote, Deer, Obsidian and Rock.
They were going to travel to the mountains
    because they knew that was where
    they had to go to get their power.
They were all going to go at the same time.

As the four friends
    were on their way to the mountains,
    the Great Spirit saw
    they were going in a group.
The Great Spirit didn't want them
    to go as a group at the same time.
So he made it get dark when they were
    halfway up the mountain.

They stopped to rest for the night.
Before they went to sleep one said,
    "We will dream about one another
    and may not be friends again."

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The next day, Obsidian woke up and said,
"I dreamed that I flew and killed Deer."

Rock then spoke, "I dreamed that I hit Coyote
and knocked him down."

Coyote became angry and picked up a stick.
He broke Rock to pieces.
Coyote said, "I dreamed that I broke Rock
like this."

That is how these things came to be.
That is why the Indians killed deer
with obsidian arrows.

And that is why if you see a coyote
and raise your hands, he runs,
for he thinks you have a rock.

FIRE AND FROG

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the original document was blank

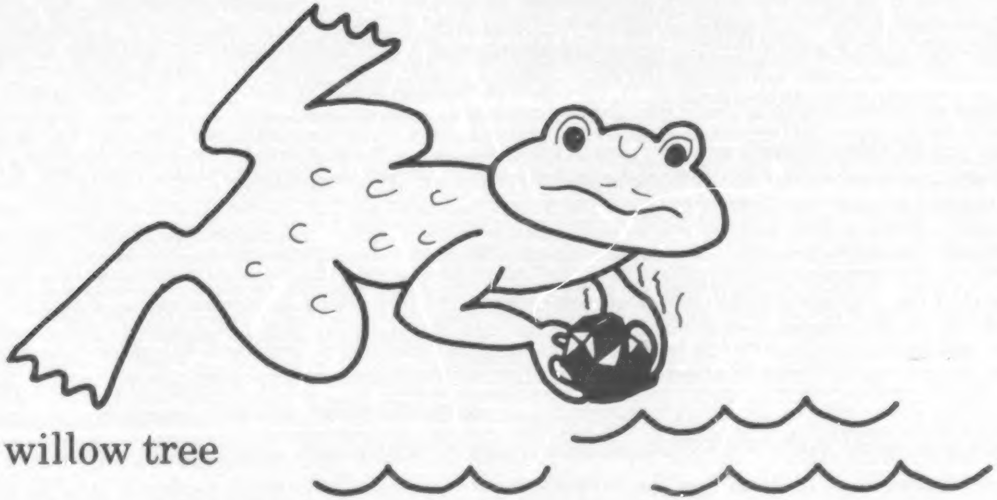
Long ago there was just one fire in the world.
This fire was very stingy.
He did not want any other fires.

All the birds and animals got together
and said there should be other fires
so they could cook and keep warm
when they went to other places.

Coyote said, "I will get some of that fire."
And he went to visit Fire.

When Coyote was visiting Fire,
    he stole a live coal
    and ran off with it between his toes.
Each of the other animals
    then went to visit Fire
    and took a live coal
    and ran away with it.

The last to carry a live coal was Frog.



He jumped into the water
and into the roots of a willow tree
with the coal.

Ever since that time,
Indians have rubbed dry willow sticks together
to make a fire.

COYOTE AND THE FISHERS

(A fisher is a member of the weasel family.)

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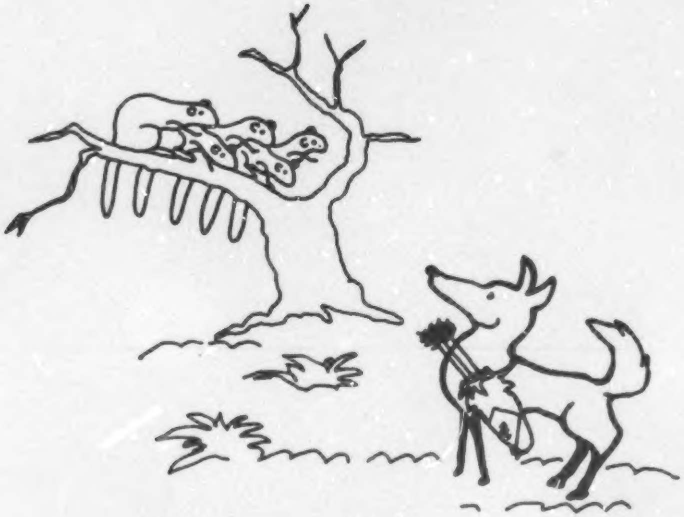
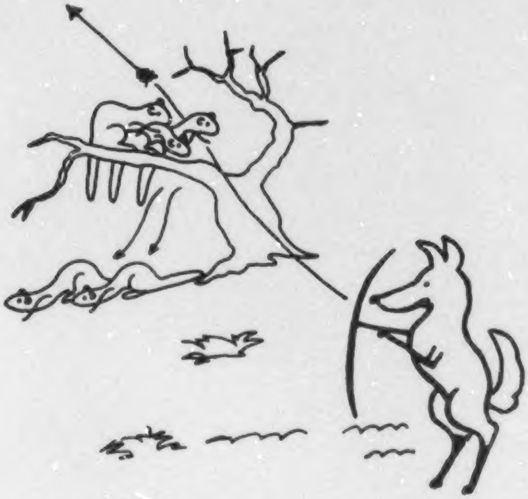
One day Coyote was walking
down the trail.
He held his quiver in his hand.
Coyote looked at the quiver and said,
"This quiver is moth-eaten,
ragged and dirty.
I need a new one."

Further down the trail,
Coyote looked up in a tree
and saw five beautiful Fishers
sitting on a branch.
Coyote was glad and said,
"Here is where
I get a new quiver.

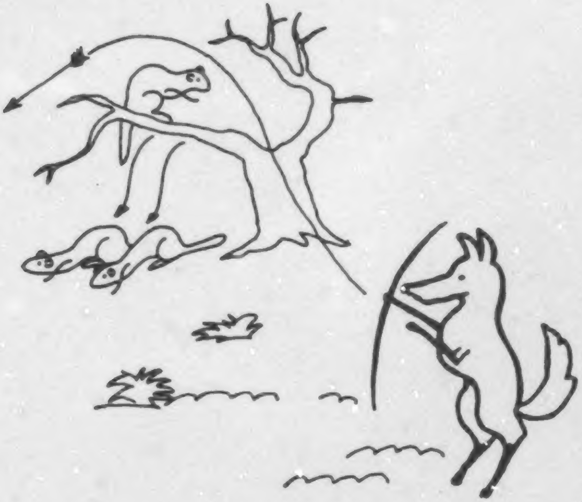


So Coyote took his old one
and tore it up.
He threw the pieces
down the mountainside.

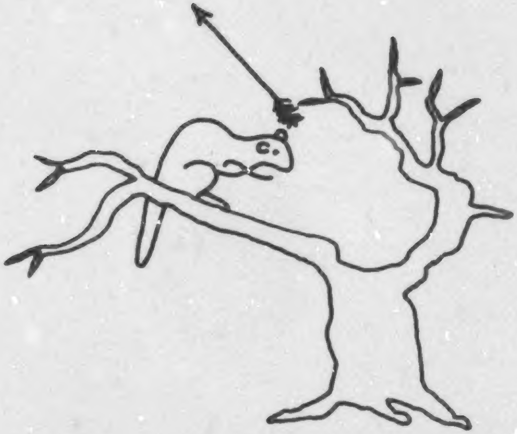
Then he took his arrows
and shot at the Fishers.
As the first arrow went by,
two Fishers jumped down
and ran away.



hen Coyote shot another arrow.
wo more Fishers jumped down
and ran away.

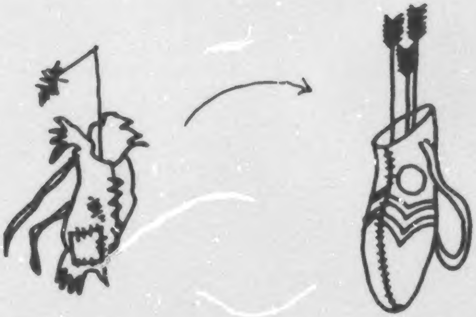


oyote didn't mind.
e said,
"I'll still have my new quiver."
e shot at the last Fisher.
ut he missed it.



Coyote climbed down the mountain.
He picked up all the pieces
of his old quiver
and sewed them back together.

So never throw away anything
until you are sure
you have replaced it
with something new.



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BIRDS and PEOPLE

The Indian Reading Series

Level I Book 11

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Birds and People

Level I Book 11

A Crow Story

Written and illustrated by Henry Real Bird

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

FEB 1979
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Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 710 Southwest Second Avenue, Portland, Oregon 97204

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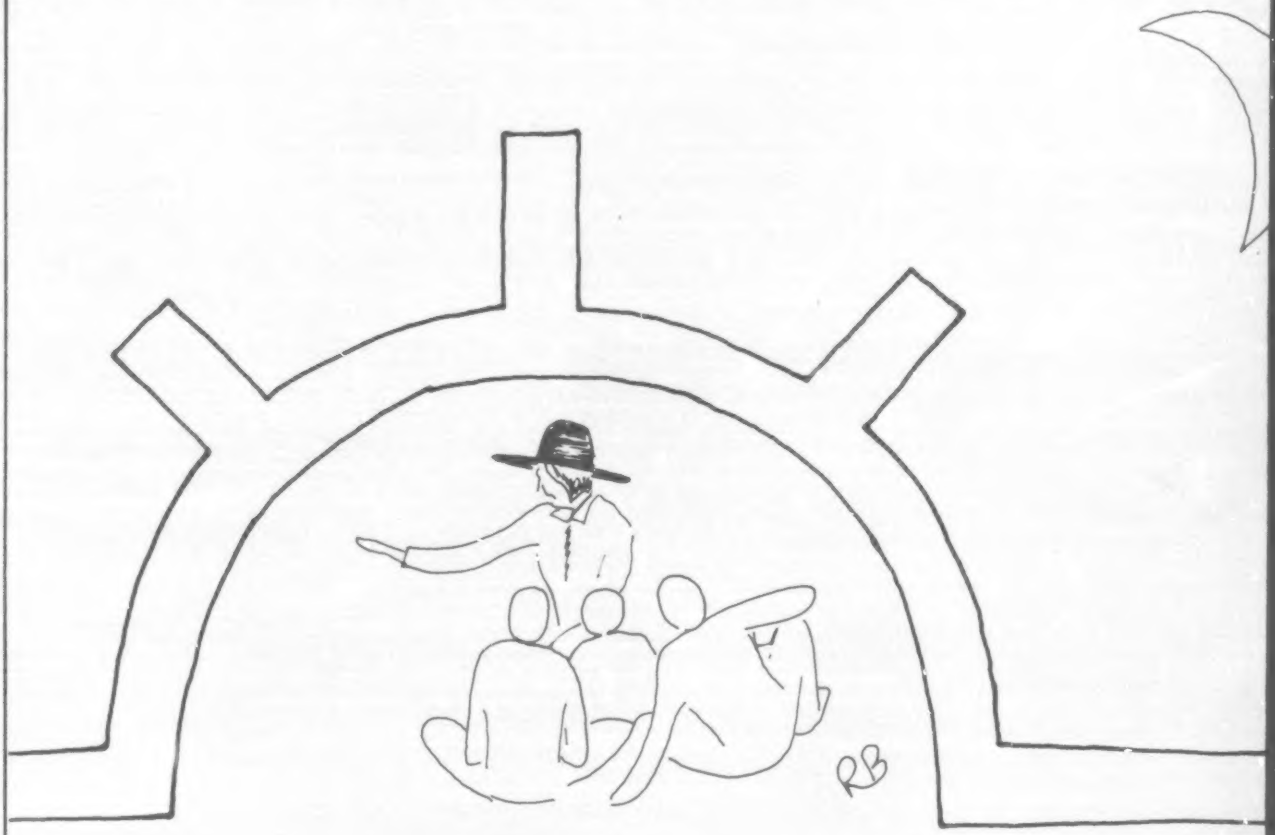
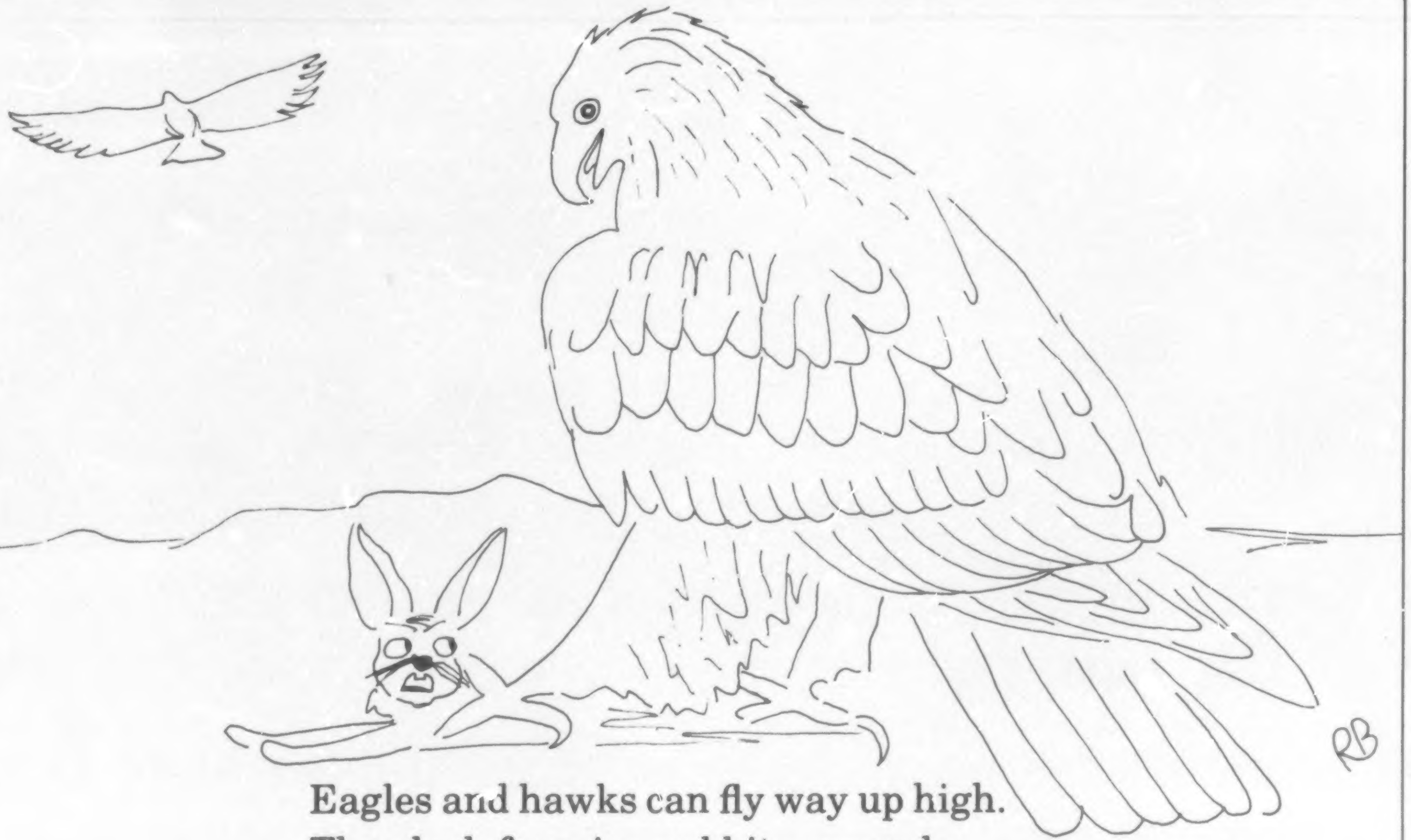
his story was told to the author by his grandfather.



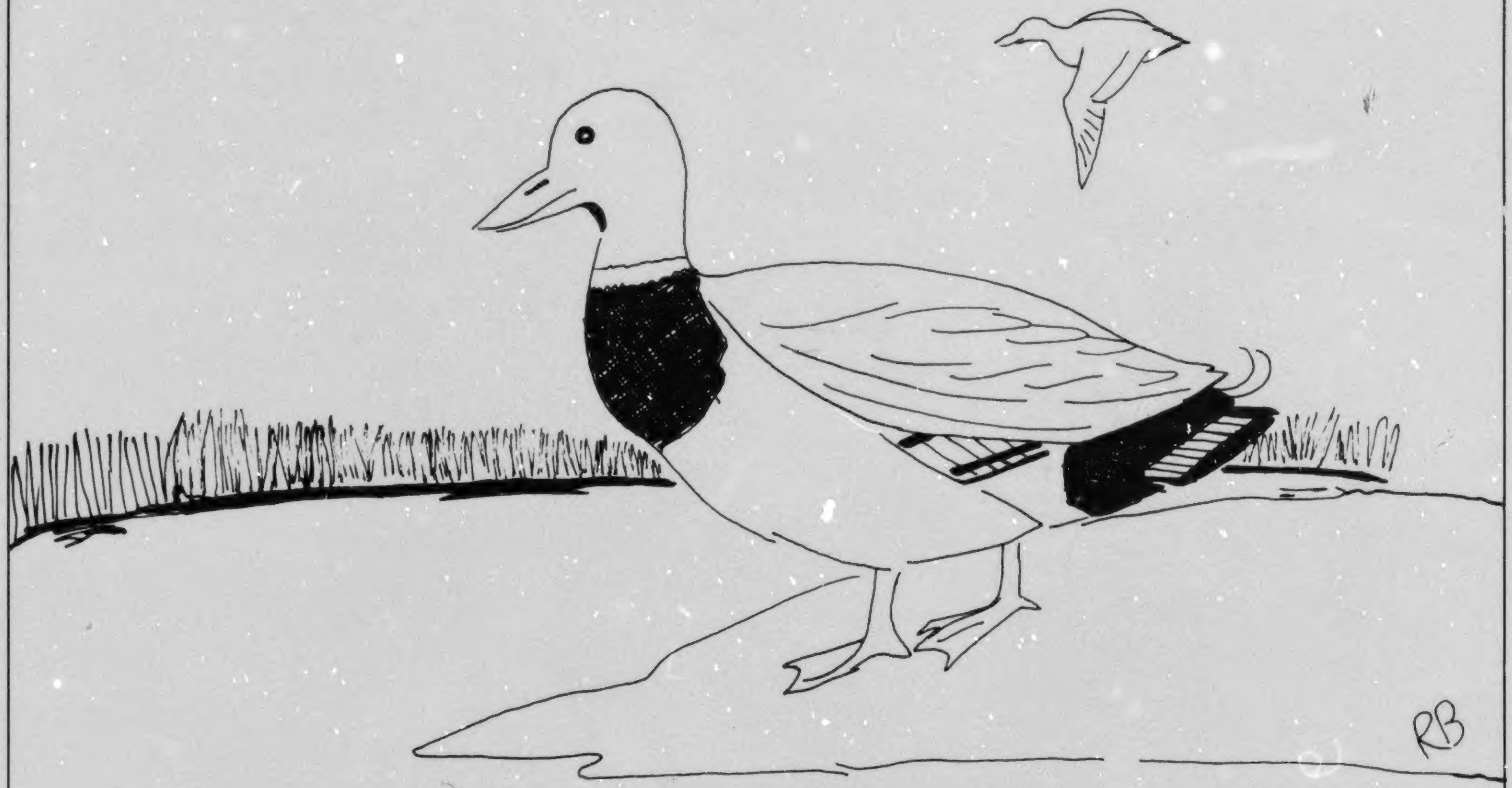
My children, come here.
On this ground there are many kinds of birds.
They are many colors.
Some are small and some are large.

Birds have homes, or nests, in many places.
Some nests are on trees, some are in trees.
Some nests are on the ground, some are in the ground.
Still other birds have their nests on top of rocks,
where it is difficult for enemies to reach.



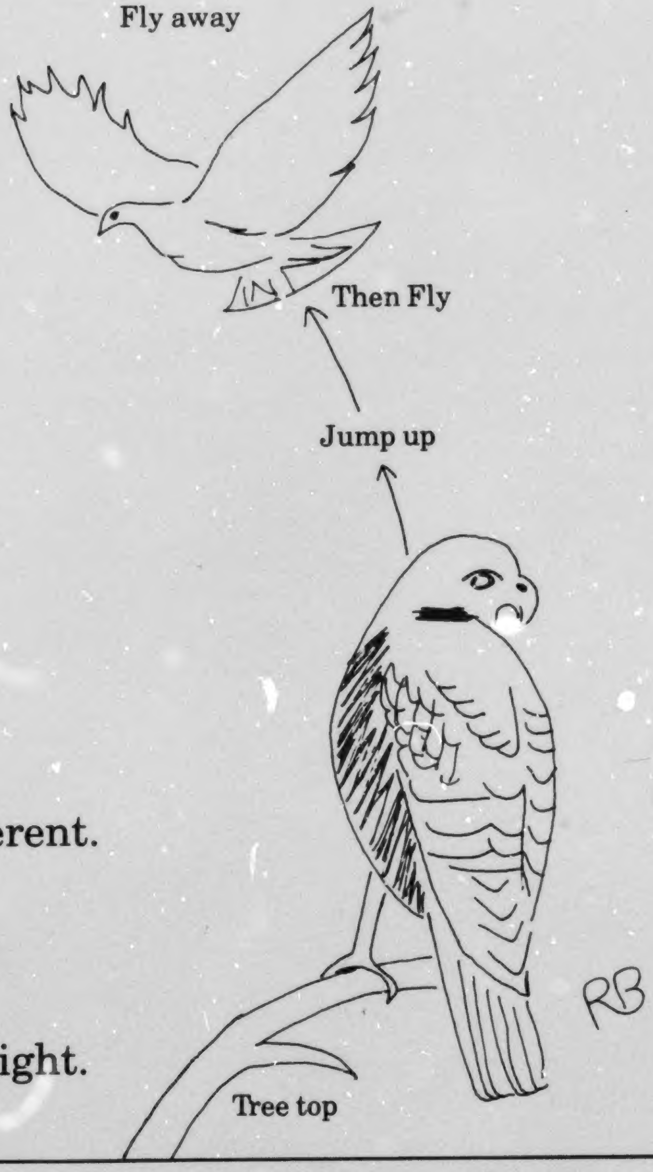
Eagles and hawks can fly way up high.
They look for mice, rabbits, weasels
and other small animals to eat.
Birds of this type eat things that are alive
and that they have to kill.

Robins and meadowlarks can turn fast
and fly close to the ground.
They look for seeds, worms and bugs to eat.

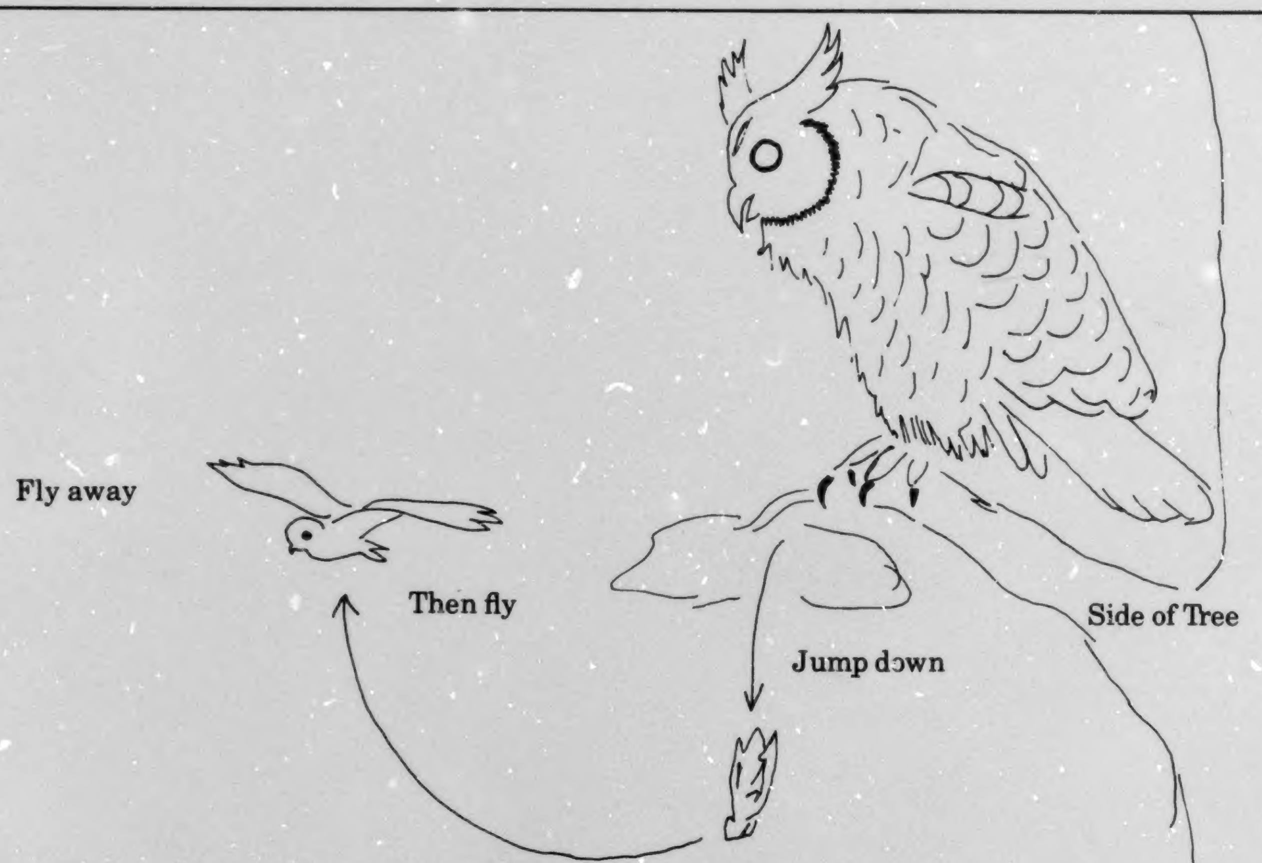


Ducks and geese can fly high and for a long ways.
These birds are usually near water.
They go under water to eat grasses and roots.
They also eat fruits and seeds.

Crows, magpies and jays can fly high or low.
They eat meat, seeds or roots.
They are thieves and steal dry meat and dry salmon.

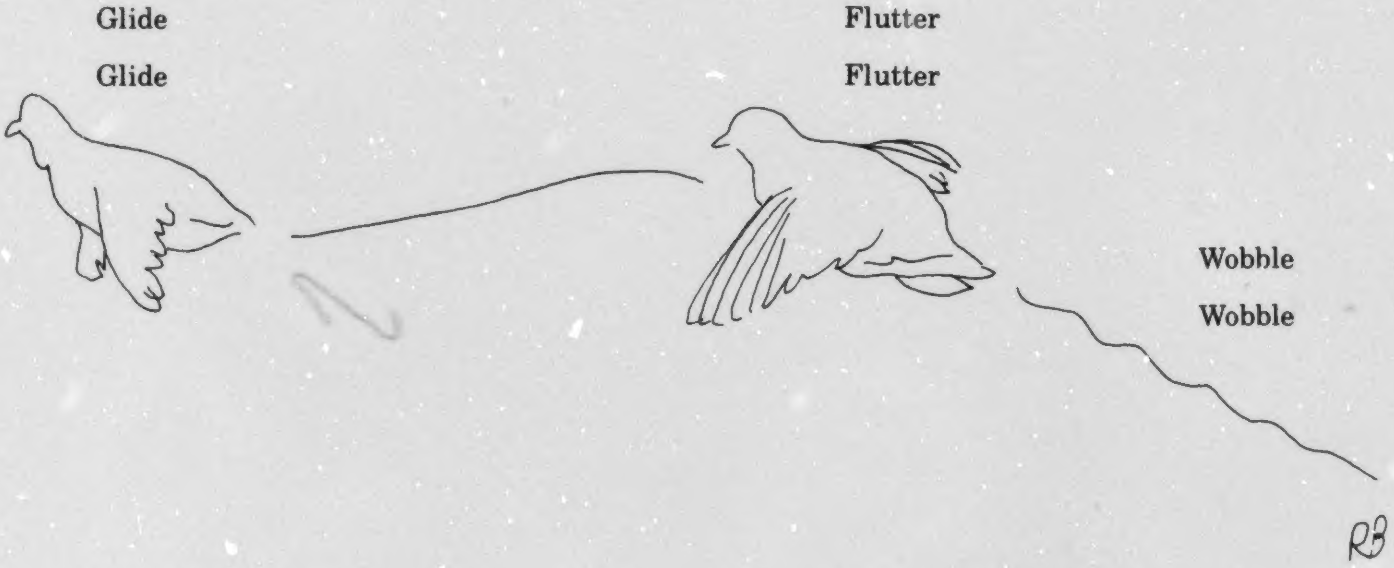


Where each bird sits in a tree is different.
The hawk sits at the top of the tree.
When it wants to fly, it jumps up,
then flies away during the day.
It can act like a kite and have no weight.

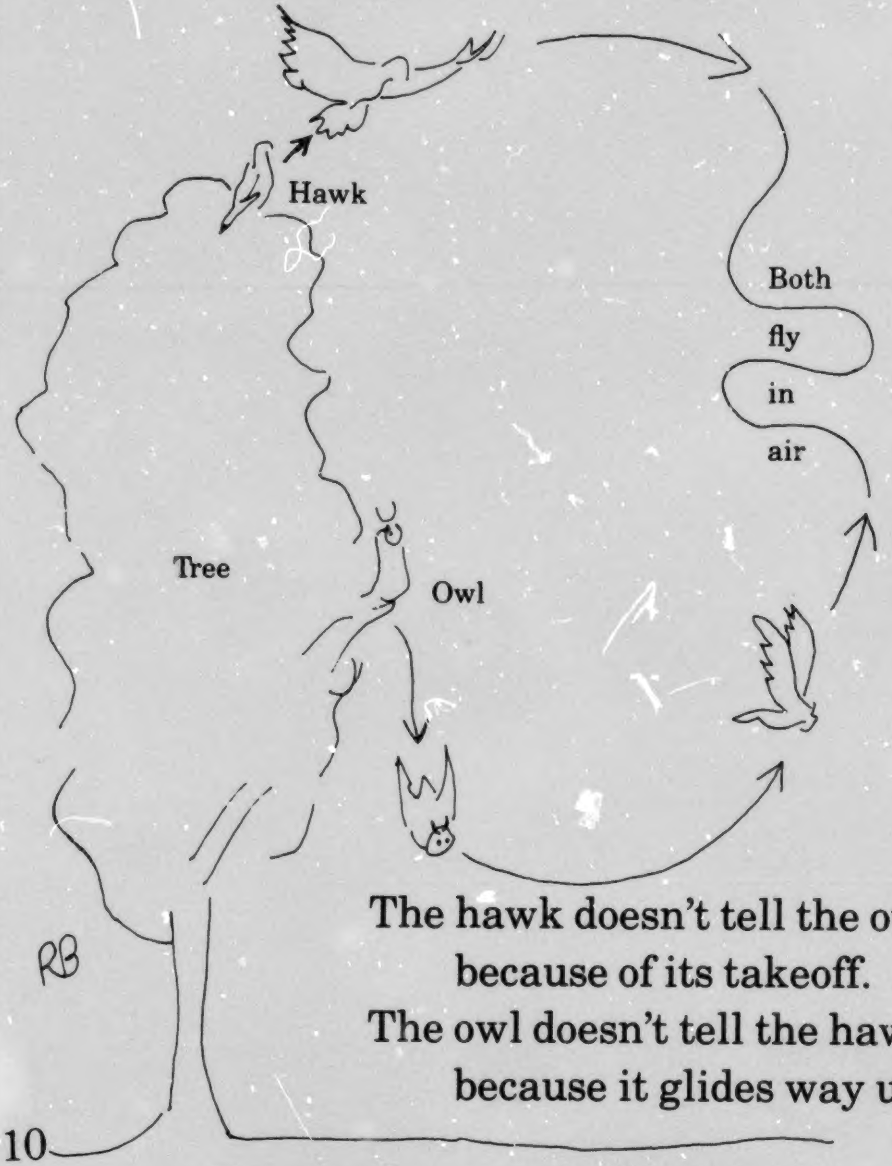


Where each bird sits in a tree is different.
The owl sits at the side of the tree.
When it wants to fly, it jumps off,
then flies away at the end of the day.
Its stomach must feel like it is coming out of its mouth!

RB

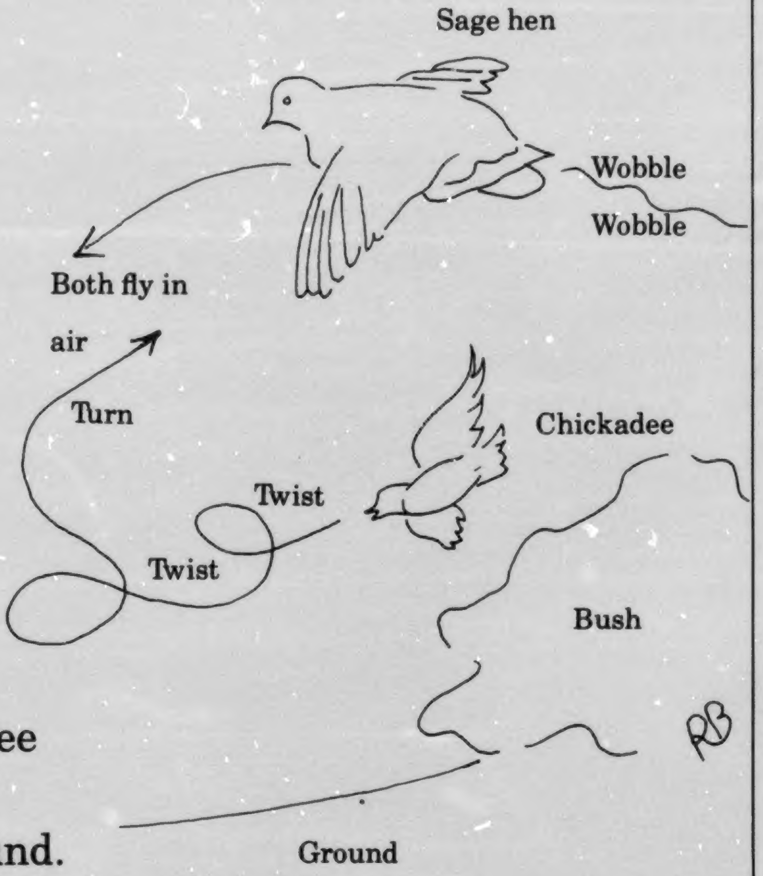


The sage hen has a large and long body.
When it flies, first it flutters and wobbles for awhile,
then quits and glides for awhile,
then flutters and wobbles again.

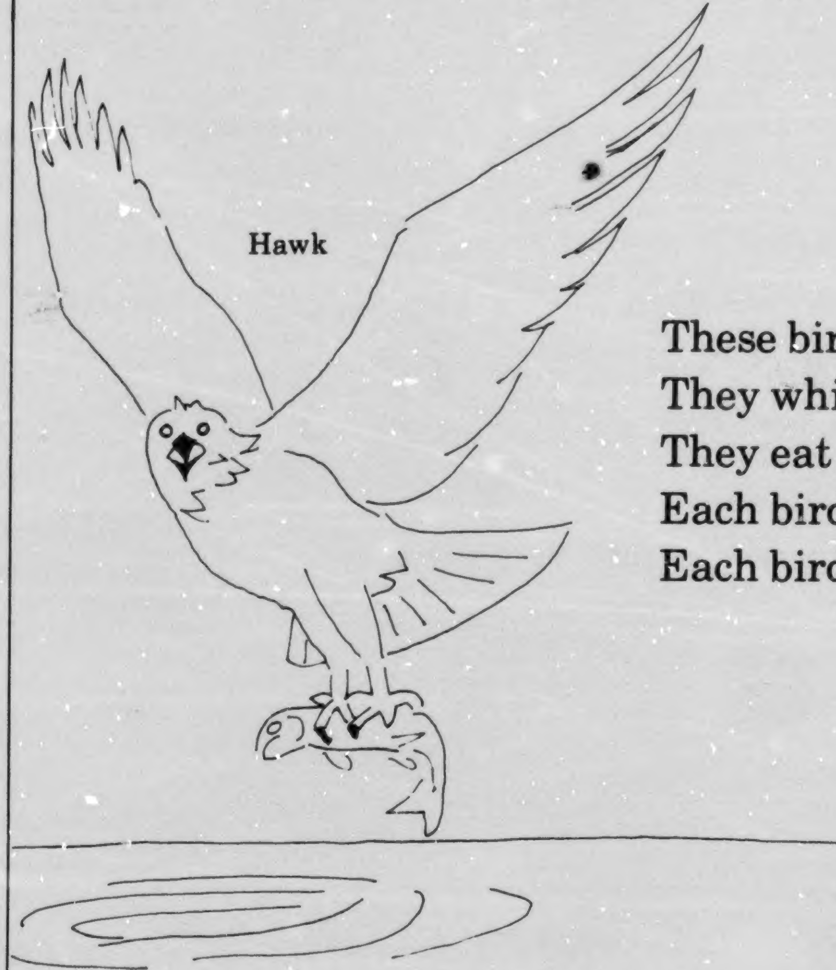


The hawk doesn't tell the owl it is going to break its neck
because of its takeoff.

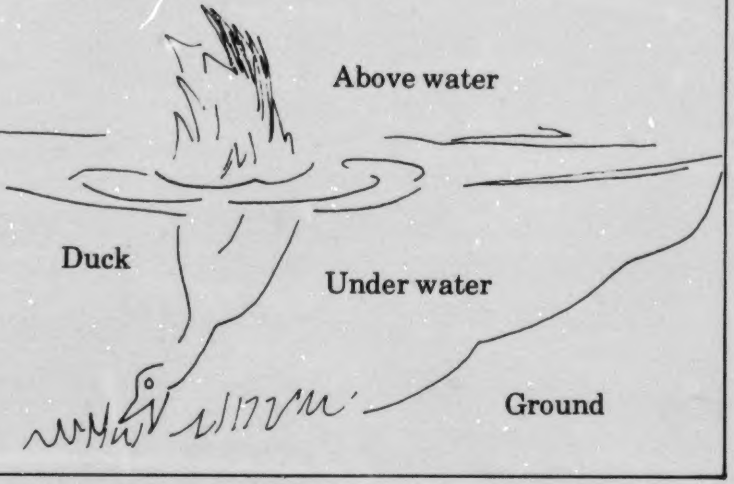
The owl doesn't tell the hawk it might break its neck
because it glides way up high.



The sage hen doesn't tell the chickadee
    not to twist and turn
    because it is too close to the ground.
The chickadee doesn't tell the sage hen
    not to wobble when it flies.



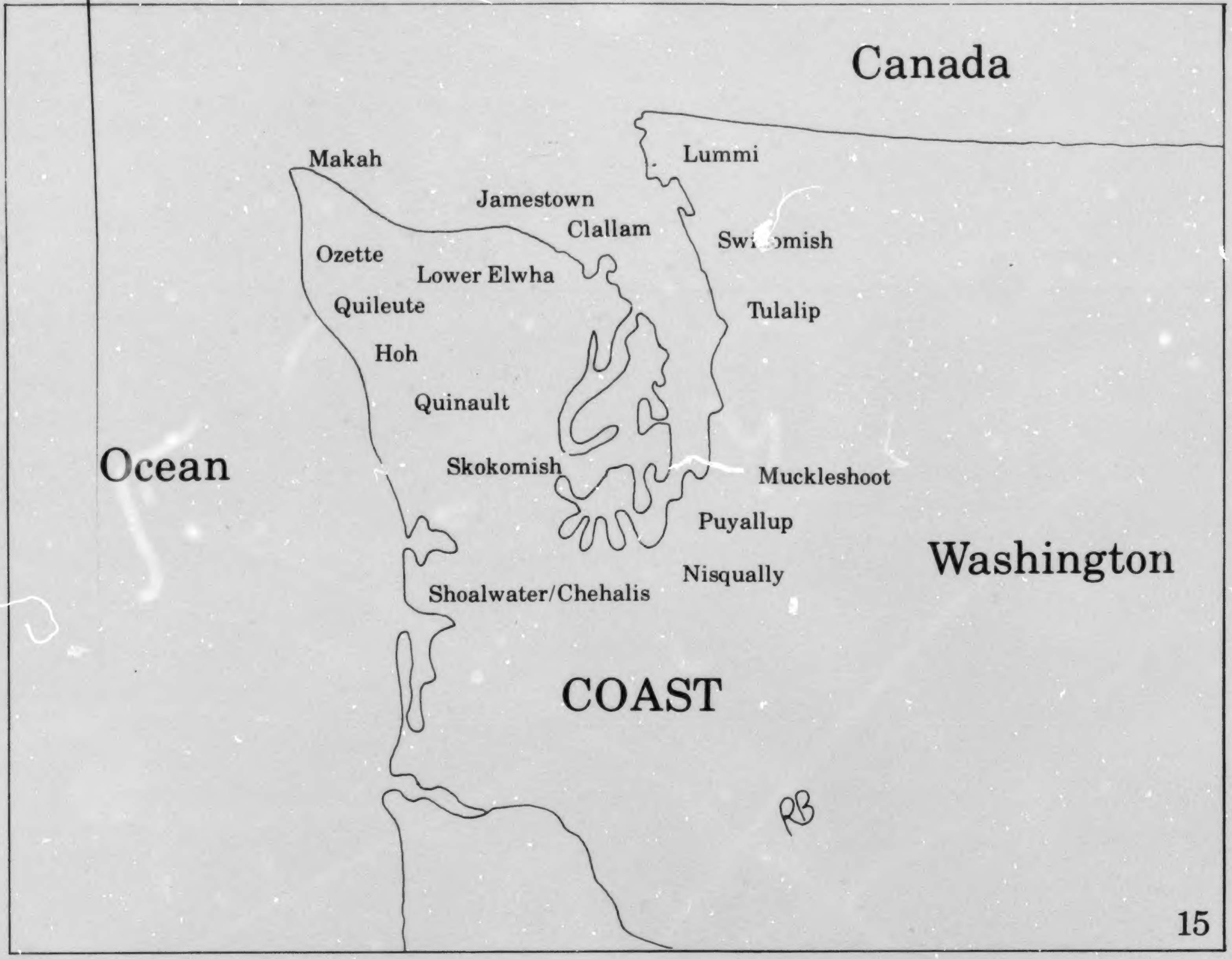
These birds fly the way they know how.
They whistle the way they know how.
They eat what they know and can get.
Each bird has its own way of doing things.
Each bird has its own color of feathers.



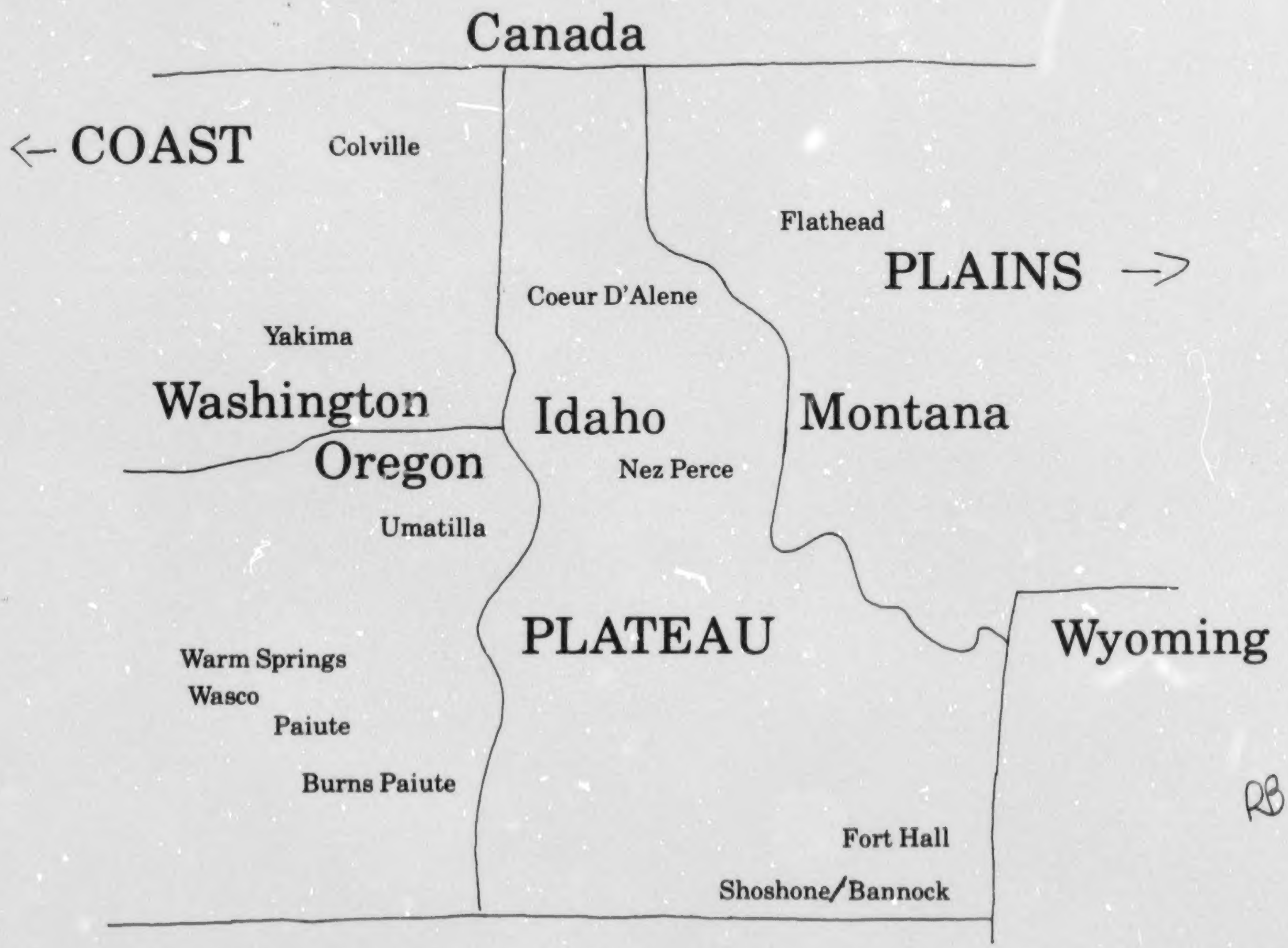
RB

These birds are almost like Indians.
There are many kinds of Indian tribes.
They are not all the same.
They do things differently.
All birds fly differently, but they fly.
All Indian tribes live differently, but they live.

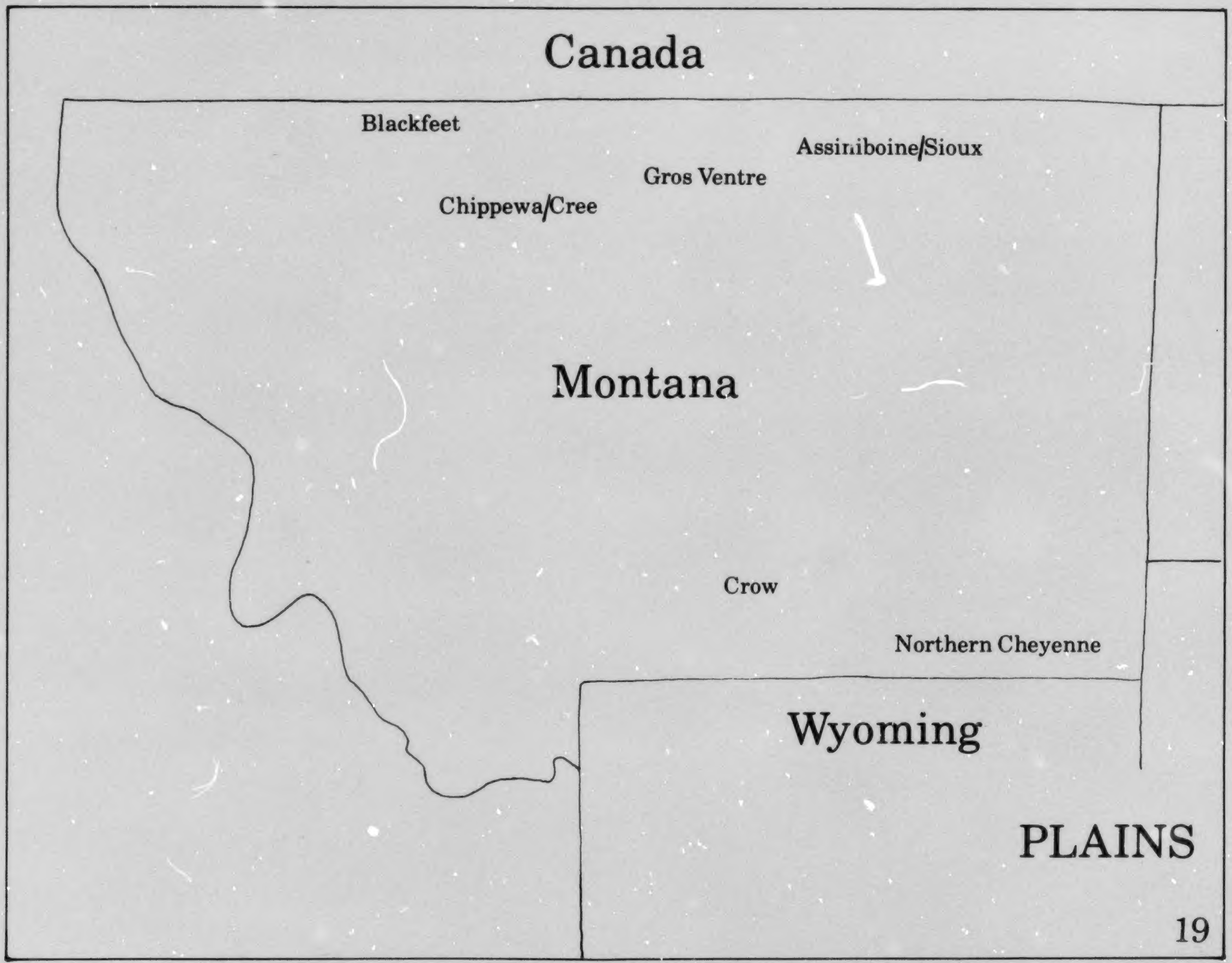
The Lummi, Skokomish, Muckleshoot and other Indian tribes
live near the water or ocean.
They use boats and travel on water.
They eat a lot of fish, clams, oysters, crabs and lobsters.
The Lummi speak their own language.
The Skokomish speak their own language.
The Muckleshoot speak their own language.
All the others speak their own language.
These are the Coast Indians.


Canada
Makah
Lummi
Jamestown
Clallam
Swinomish
Ozette
Lower Elwha
Quileute
Tulalip
Hoh
Quinault
Ocean
Skokomish
Muckleshoot
Puyallup
Washington
Nisqually
Shoalwater/Chehalis
COAST
RB
15

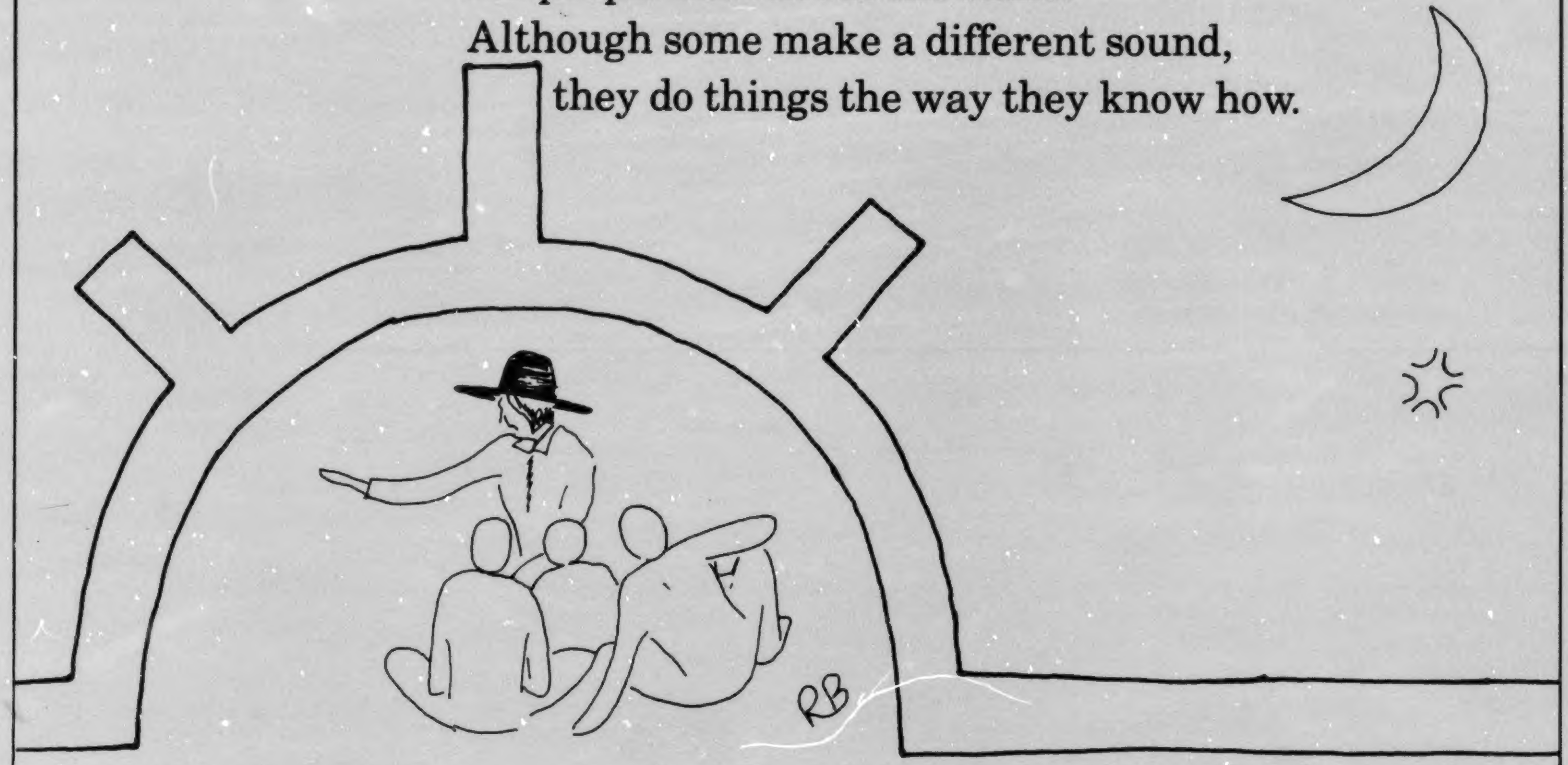
The Umatilla, Nez Perce, Warm Springs, Yakima
    and other Indian tribes
    live between the Coast and Plains.
They eat a lot of fish and deer.
The Warm Springs speak their own language.
The Nez Perce speak their own language.
The Yakimas speak their own language.
All the others speak their own language.
These are the Plateau Indians.


Canada
← COAST
Colville
Flathead
PLAINS →
Coeur D'Alene
Yakima
Washington
Idaho
Montana
Oregon
Nez Perce
Umatilla
PLATEAU
Wyoming
Warm Springs
Wasco
Paiute
Burns Paiute
RB
Fort Hall
Shoshone/Bannock

Far away from the ocean and large rivers
are the Plains Indians.
These are the Blackfeet, Sioux, Crow, Cheyenne
and other Indian tribes.
These Indians eat a lot of buffalo, deer and antelope.
They don't eat a lot of fish.
The Blackfeet speak their own language.
The Sioux speak their own language.
The Crow speak their own language.
The Cheyenne speak their own language.
All the others speak their own language.
These are the Plains Indians.


Canada
Blackfeet
Assiniboine/Sioux
Gros Ventre
Chippewa/Cree
Montana
Crow
Northern Cheyenne
Wyoming
PLAINS
19

All birds do not sound or look alike.
All Indians do not sound or look alike.
Most eagles sound and look about the same.
Most Crow Indians sound and look about the same.
That is how it is.
All people look about the same.
Although some make a different sound,
they do things the way they know how.



Chipmunk Meets Old Witch

(At-At-A'Tia)

The Indian Reading Series

Level I Book 12

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Chipmunk Meets Old Witch (At-At-A'Tia)

Level I Book 12

By members of the Warm Springs
Reservation Committee

Carol Allison, *Illustrator*
Nita Curtis, *Consultant*
William Frank, *Illustrator*
Rena Greene,
Verbena Greene, *Coordinator*
Viola Kalama
Stella McKinley
Ada Sooksoit
Felix Wallulatum
Wilson Wewa

Illustrated by Carol Allison

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

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Chipmunk Meets Old Witch

(At-At-A'Tia)

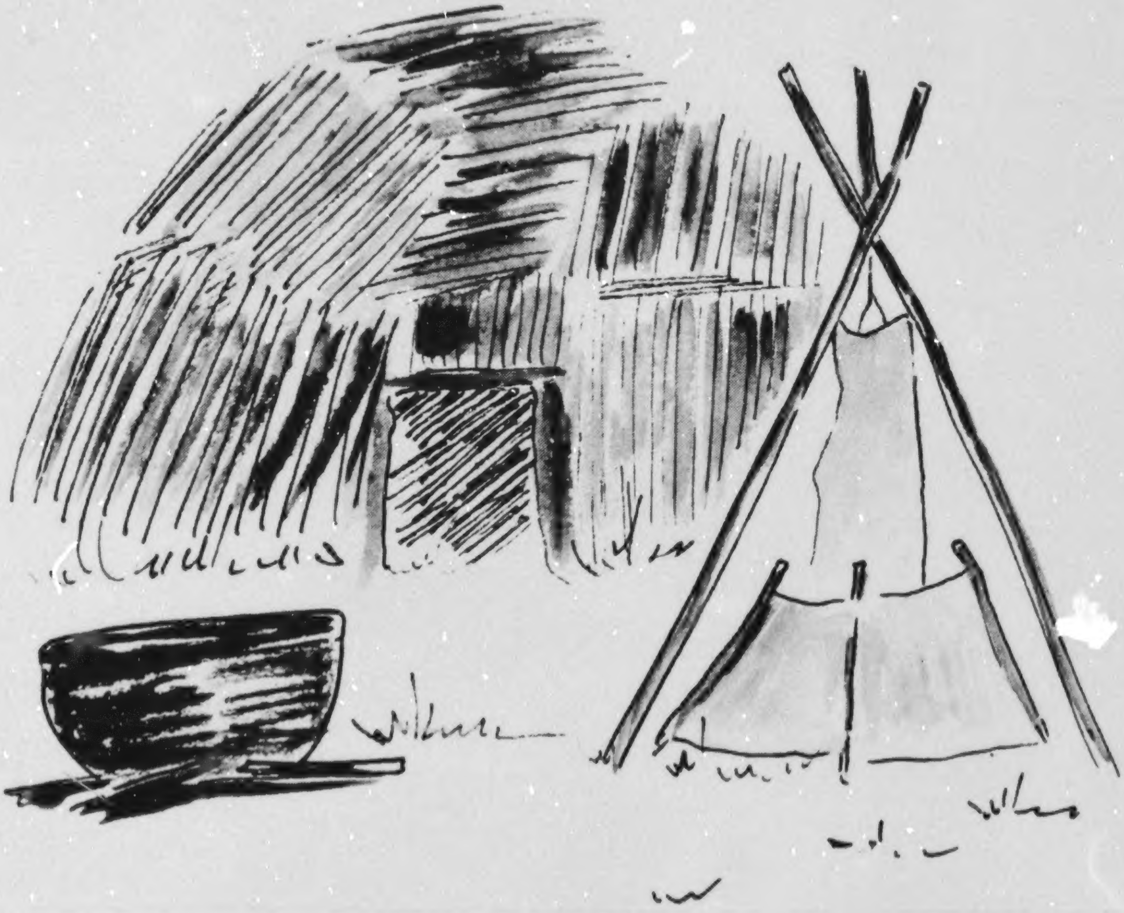
In the days of long ago, when animals were people,
there lived an old lady squirrel.
Old Lady Squirrel had a grandson, Chipmunk,
whom she loved very much.

3

Old Lady Squirrel and Chipmunk lived
    along a small river called Hood River.
They lived right at the place where Hood River
    flowed into a big river called the Columbia River.

5

Old Grandmother Squirrel and her grandson
lived by themselves in a small village.
But someone was always kind enough to bring them
something to eat.



In the spring someone would bring them salmon.
In the fall, when the hunting was good,
someone would bring them venison.
And sometimes Beaver was kind enough
to bring them an eel.

CAllison
SE
9

Old Grandmother Squirrel would prepare the salmon
and venison for winter.
She dried and pounded it into pemmican
to be stored away for cold winter days.

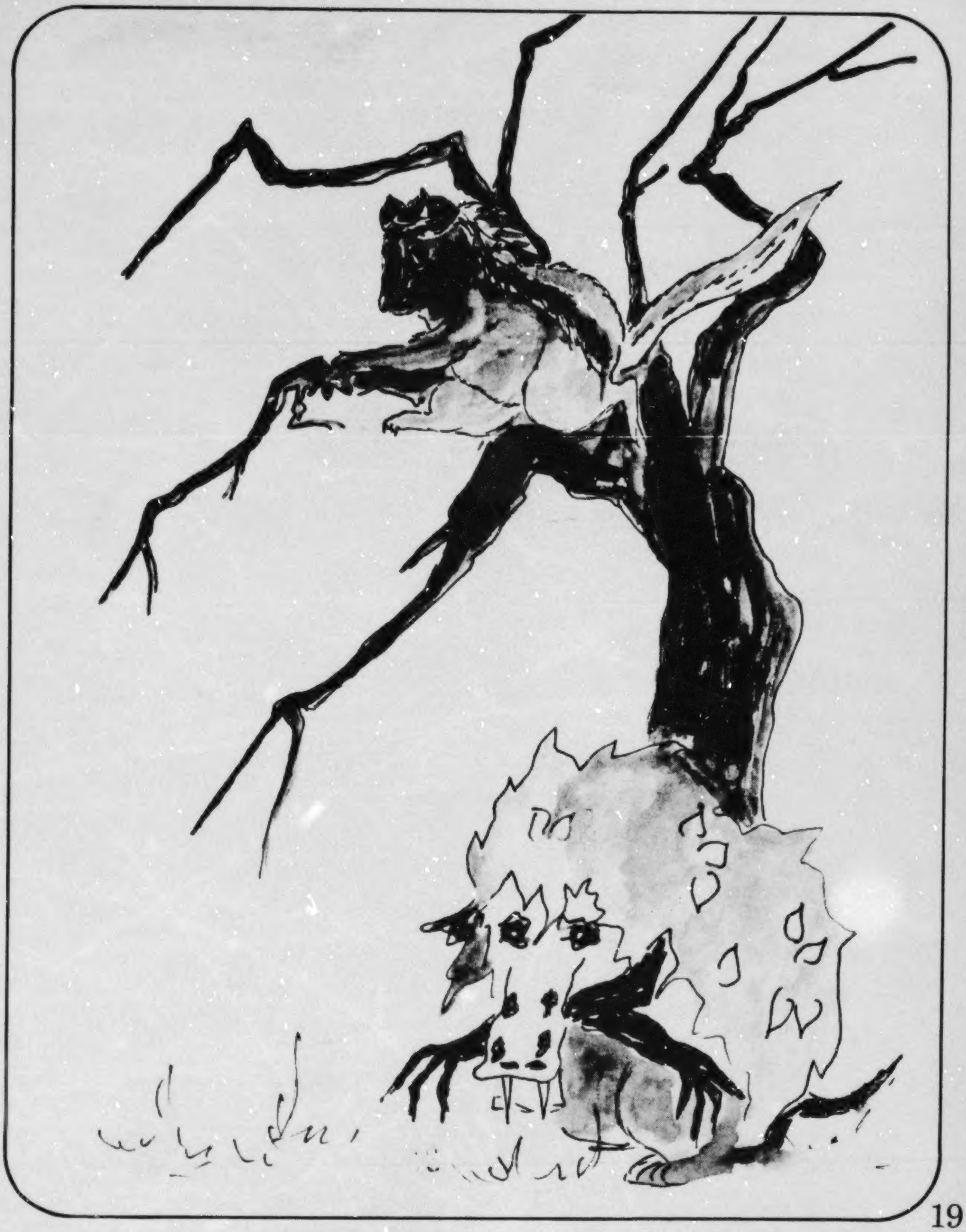
Grandmother Squirrel taught Chipmunk how to gather
hazelnuts and seeds.
When Chipmunk went into the hills to gather the nuts,
Grandmother Squirrel would warn Chipmunk
not to go too far from home.
There was an old witch, At-At-A'Tia,
who liked to eat children.

CAllison

Little Chipmunk was a playful chipmunk.
One day while he was out playing and gathering nuts,
he wandered too far from home.
At-At-A'Tia, the old witch, saw Chipmunk
and chased him!
He ran as fast as he could!
But she could run just as fast and was gaining on him!

Chipmunk ran and ran until he came to a tree.
He had just started to climb the tree
when the old witch grabbed at him.
She missed!
But she scratched his back with her long fingers.

Chipmunk was frightened.
He stayed in his safe place in the tree.



19

At last, At-At-A'Tia left.
Chipmunk climbed down the tree and ran home
to Grandmother Squirrel.

To this day you can see Chipmunk playing
while gathering nuts and seeds for winter.
But because he would not mind his Grandmother Squirrel,
Chipmunk will always have the marks on his back
from At-At-A'Tia's long fingers.

24

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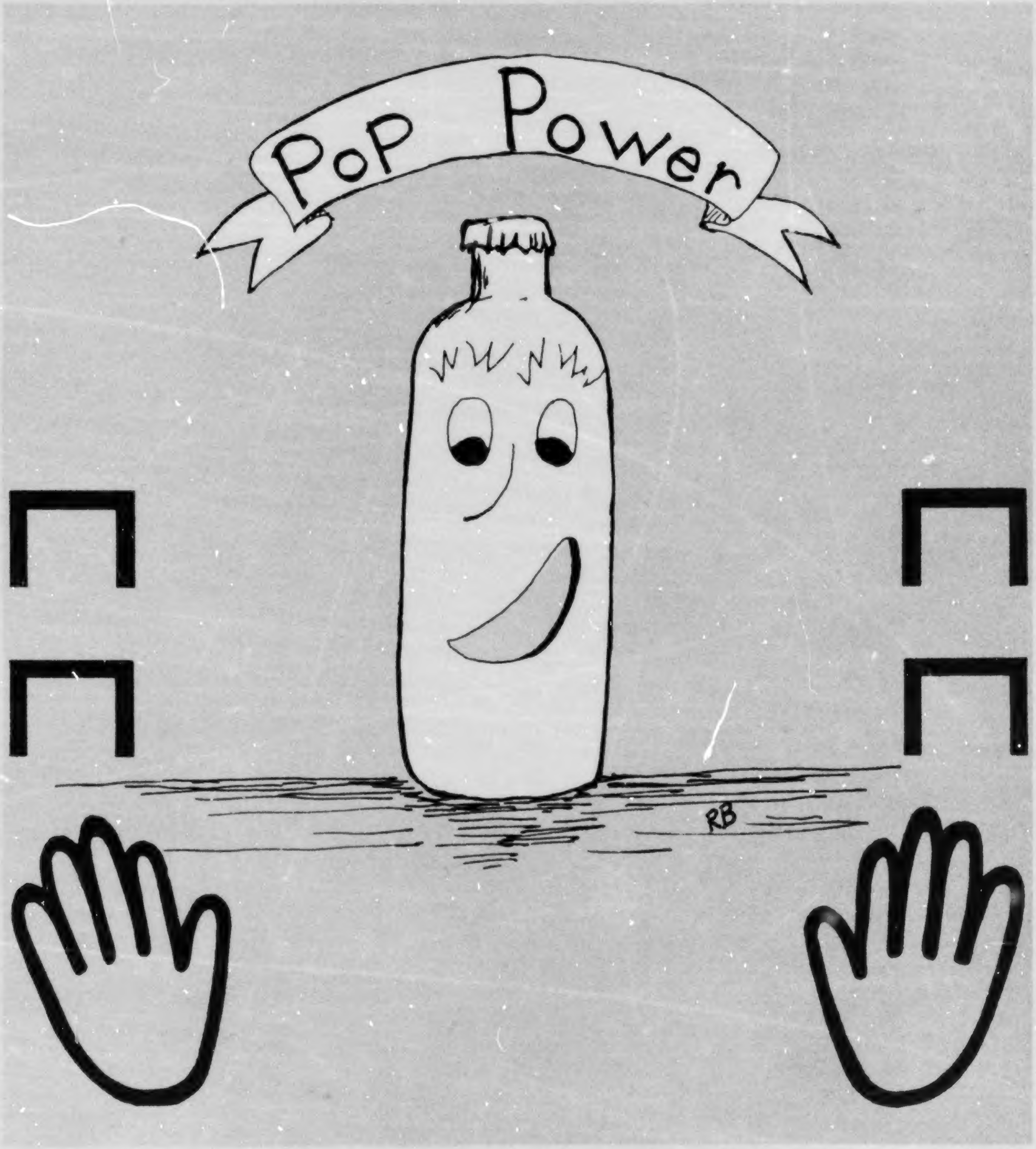
My Name Is Pop

The Indian Reading Series



Level I Book 13

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My Name Is Pop

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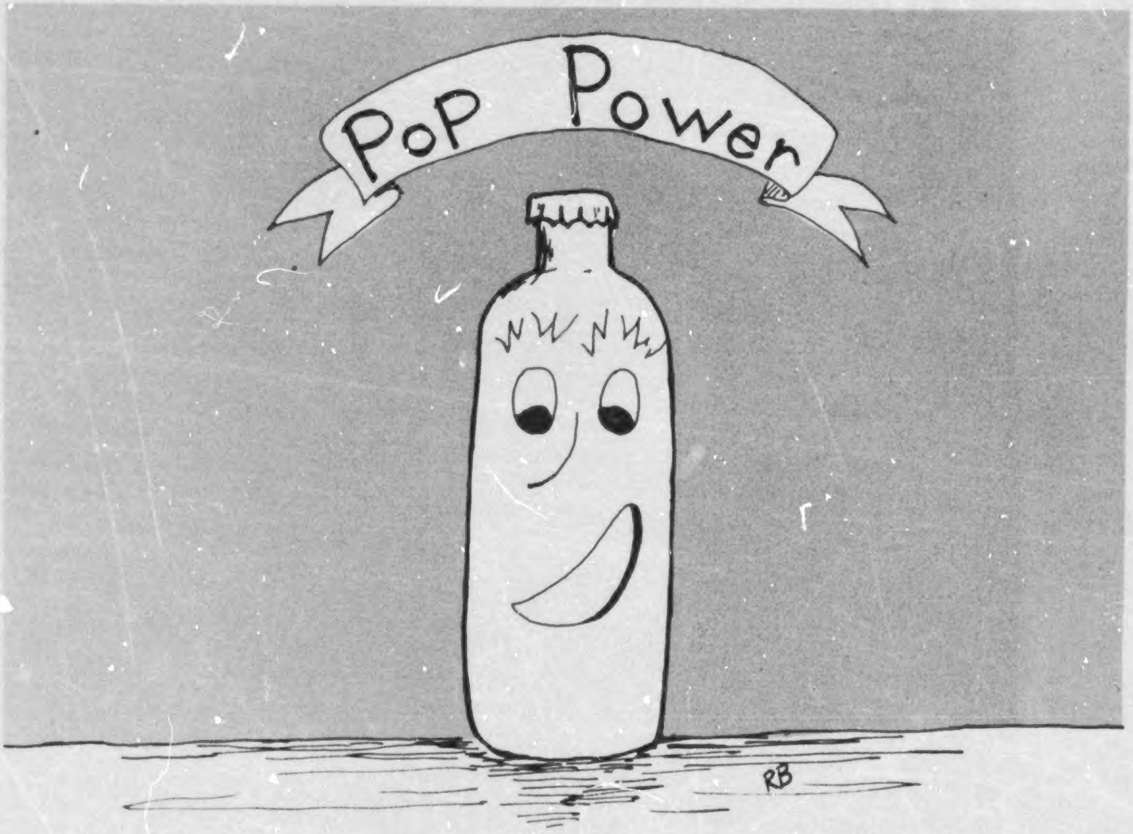
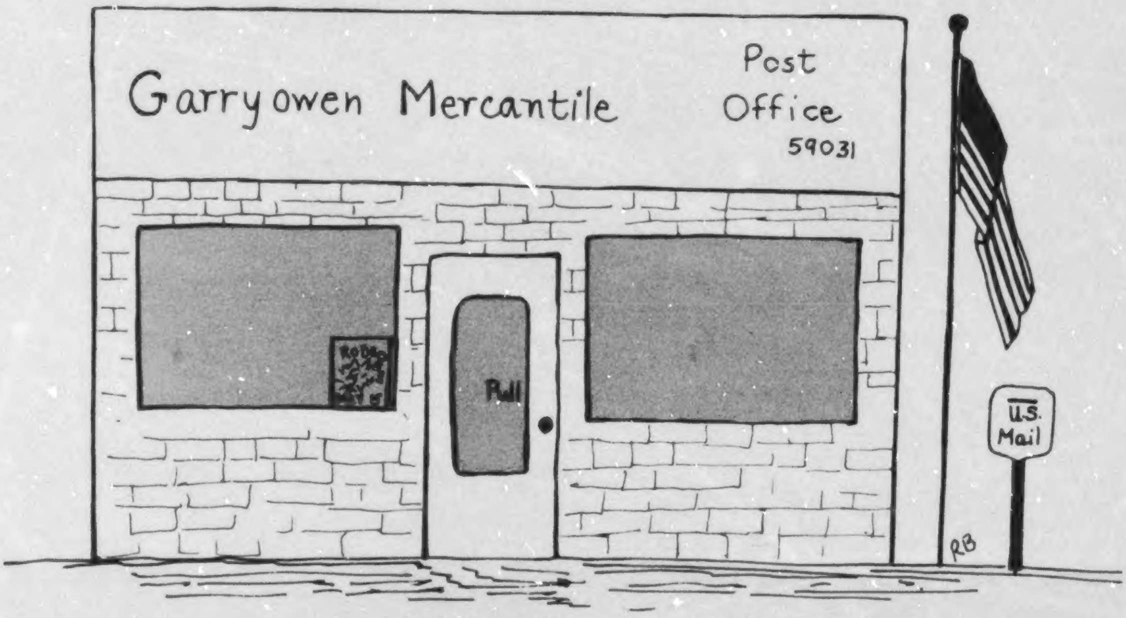
My Name Is Pop is the life story of a pop bottle.
Pop tells about when he is full of sweet drink,
when he is empty along the side of a road,
and when he is finally picked up
and filled all over again.



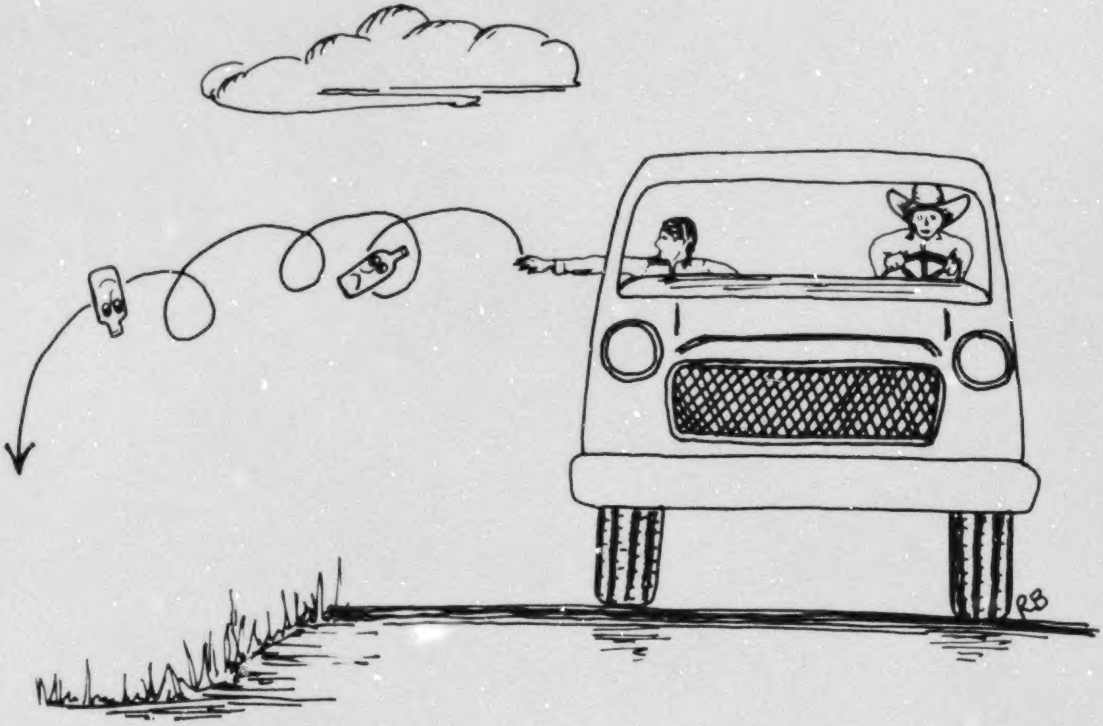
I am a pop bottle.
I have many friends.
I am full of sweet drink.
People like me when I am cold.

I am in a truck.
It is moving fast.
Sometimes we stop, and they take off
some of my friends.



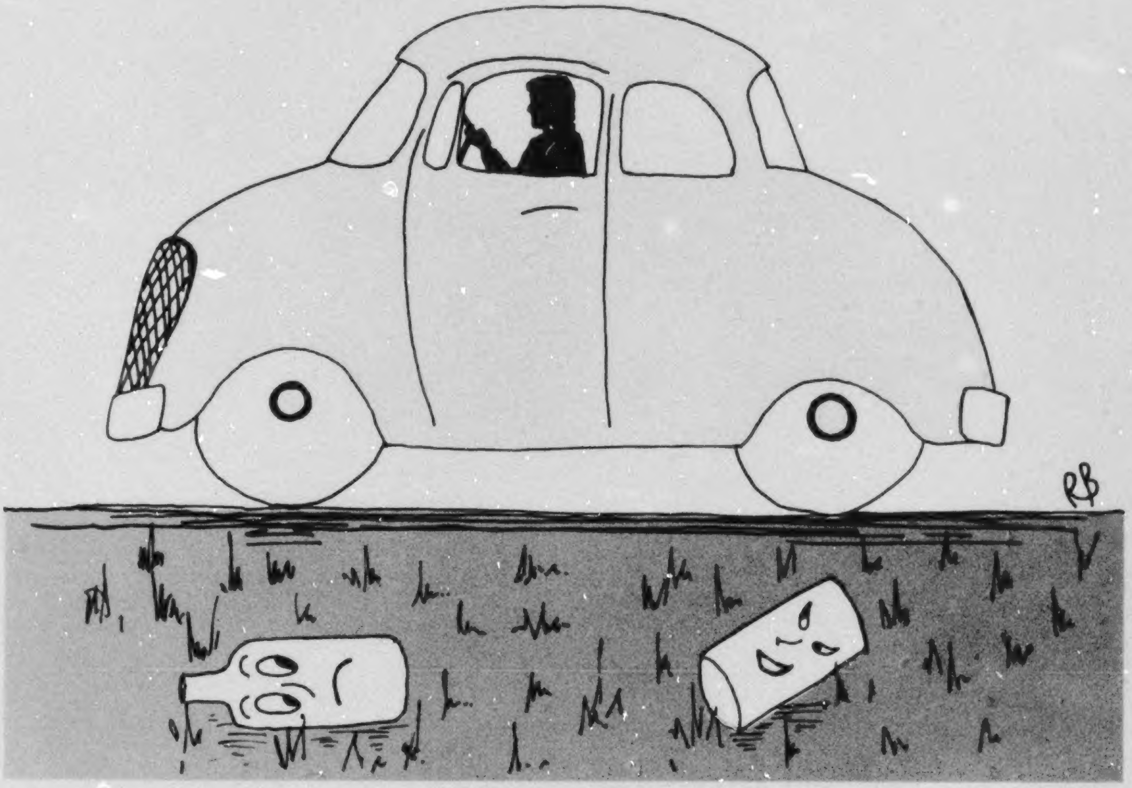
They take me off at the Garryowen Store.
A man puts me in a machine.
It is cold.

A little boy buys me.
He takes off the lid and drinks from me.
Now I am empty.

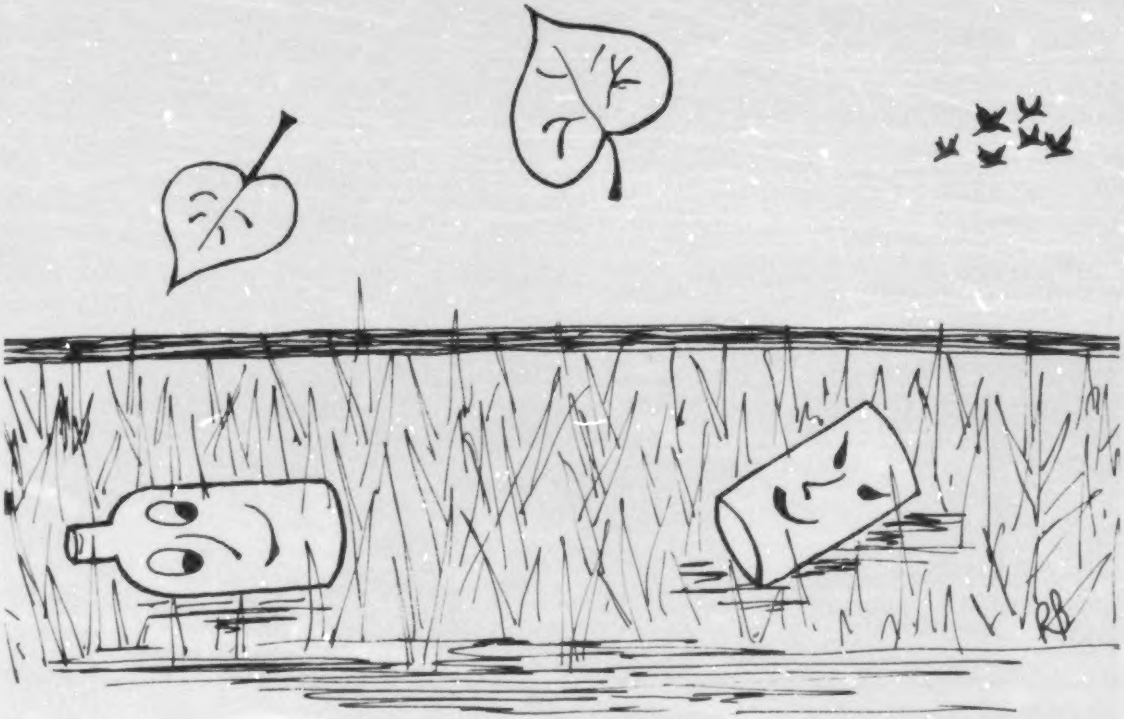


The boy throws me out of the car.
I fall into the grass and stop rolling.
I wonder where I am.

Next to me is an old can.
"If someone finds you, they can put more pop in you.
And if someone finds me,
they can make me into another can,"
said the old can.



I hear cars going by.
One day a mowing machine goes over us.



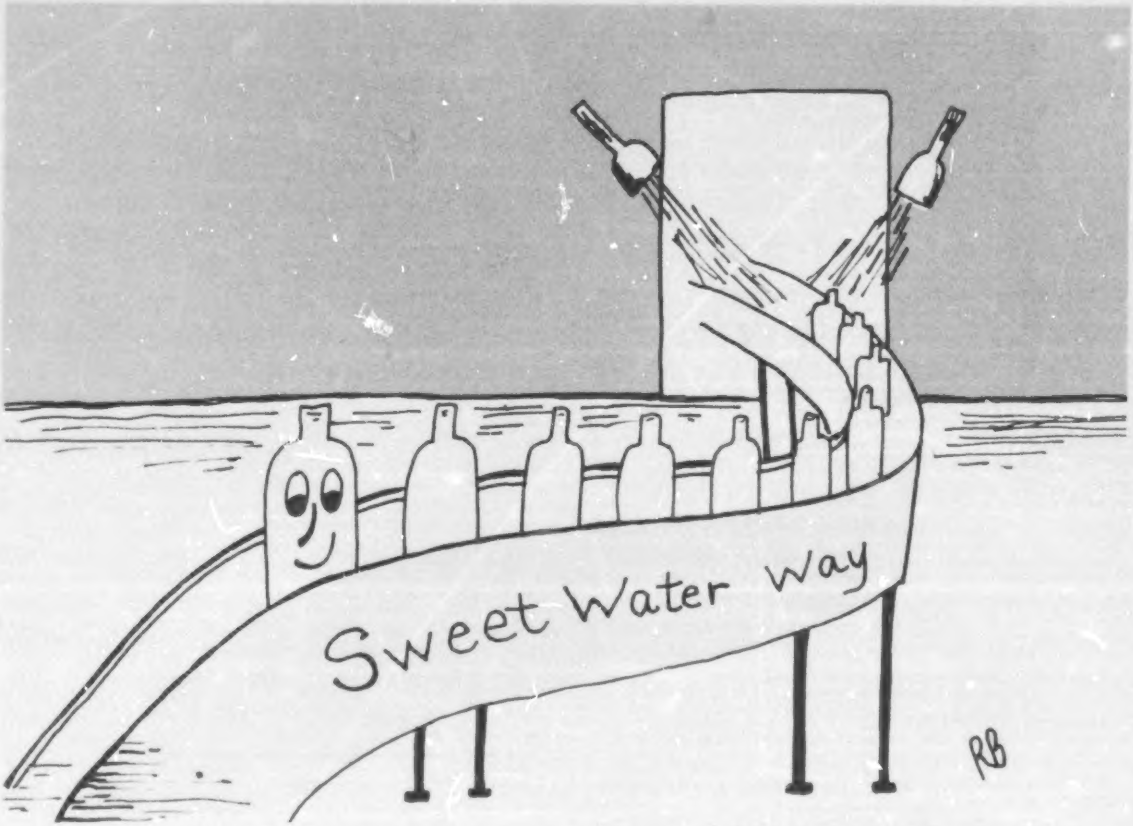
Now the grass is brown.
The wind blows hard.
"The snow will be falling soon," said the old can.
"It will be cold."
I can see leaves rolling by.
The birds are going south, where there is no snow.
Now we are covered with snow.

"The snow will become water one day,"
said the old can.

Now the ground is warm again.
The sun is bright.
The old can said,
"Sometimes people come to pick up
bottles and cans."

One day I hear a lot of footsteps.
Some children pick me up.
They take me back to the store.
They have many other empty bottles.

Now I am in a truck.
The driver takes in empty boxes.
He brings out full boxes of empty bottles.



They wash us with soap and water.
It feels good to be clean.
We look new.

They fill me with pop.
I wonder where I will go this time.
Will it be to a store in a city, or to a country store
like the one in Garryowen, Montana?

HENRY REAL BIRD

Henry Real Bird is a Crow Indian who was raised in the traditional Crow way on the Crow Indian reservation in Montana. He entered first grade speaking only the Crow Indian language and has an intimate knowledge of problems Indian children encounter in the public school system. He received his B.S. in Elementary Education from Montana State University and has taught reading in all the elementary grades. He served as Curriculum Coordinator for Project Head Start, Language Arts Supervisor at St. Xavier Indian Mission and Summer Program Planner for 4-H and Youth Programs on the Crow Indian reservation. As the Teacher Orientation Specialist for the Pacific Northwest Indian Program, he was responsible for developing a teacher's manual and accompanying teaching inservice program, in addition to writing and illustrating books designed for Indian children. He has served on the Montana Advisory Committee on Children and Youth and the Crow Central Education Commission, and was a delegate to the 1971 White House Conference on Youth. He also is a saddle bronc rider and member of the Professional Rodeo Cowboys Association.

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Santa Claus Comes to the Reservation

The Indian Reading Series

Level I Book 14

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Santa Claus Comes to the Reservation

Level I Book 14

A Crow Story

Written and illustrated by Henry Real Bird

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

FEB 1979
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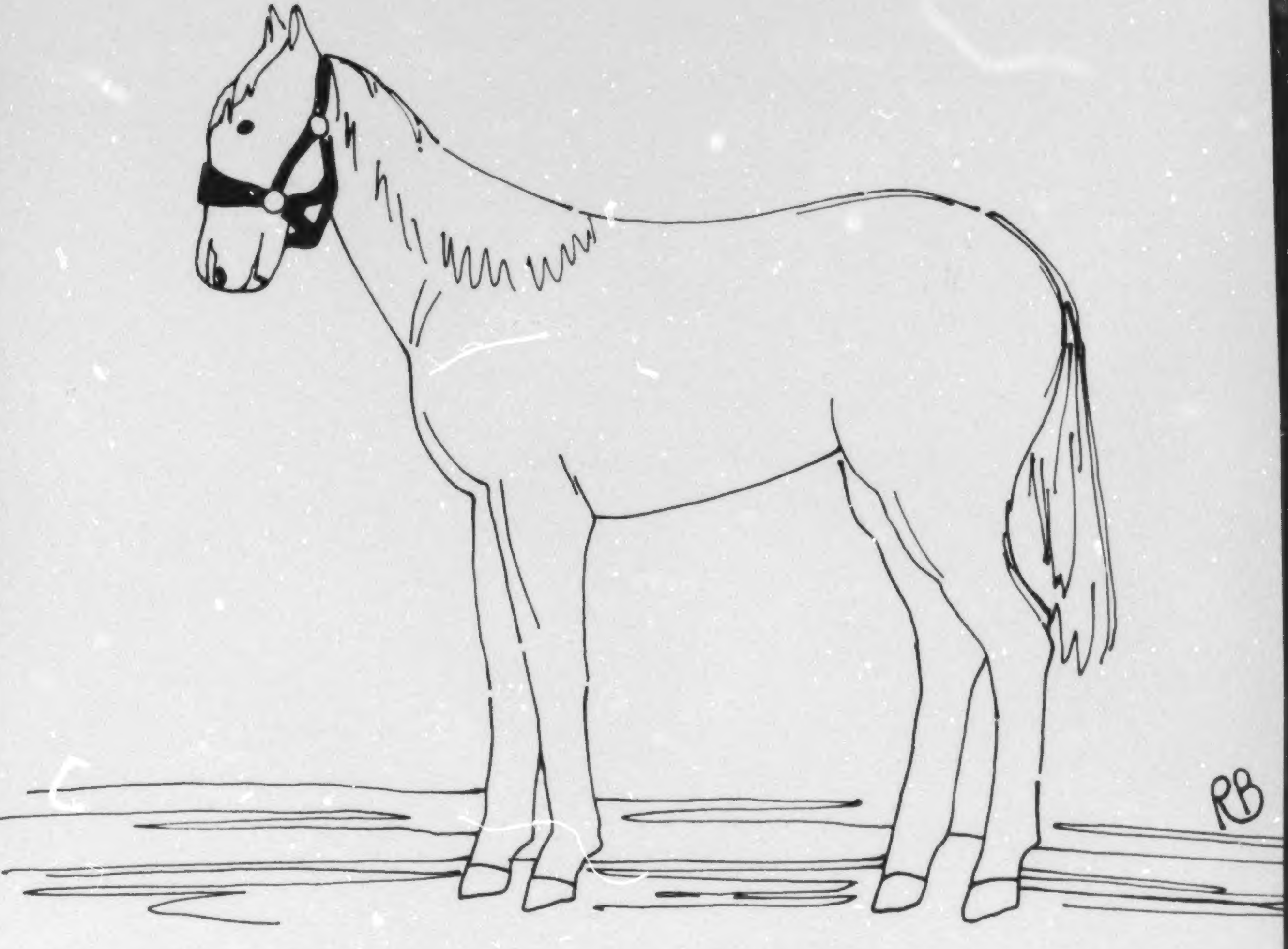
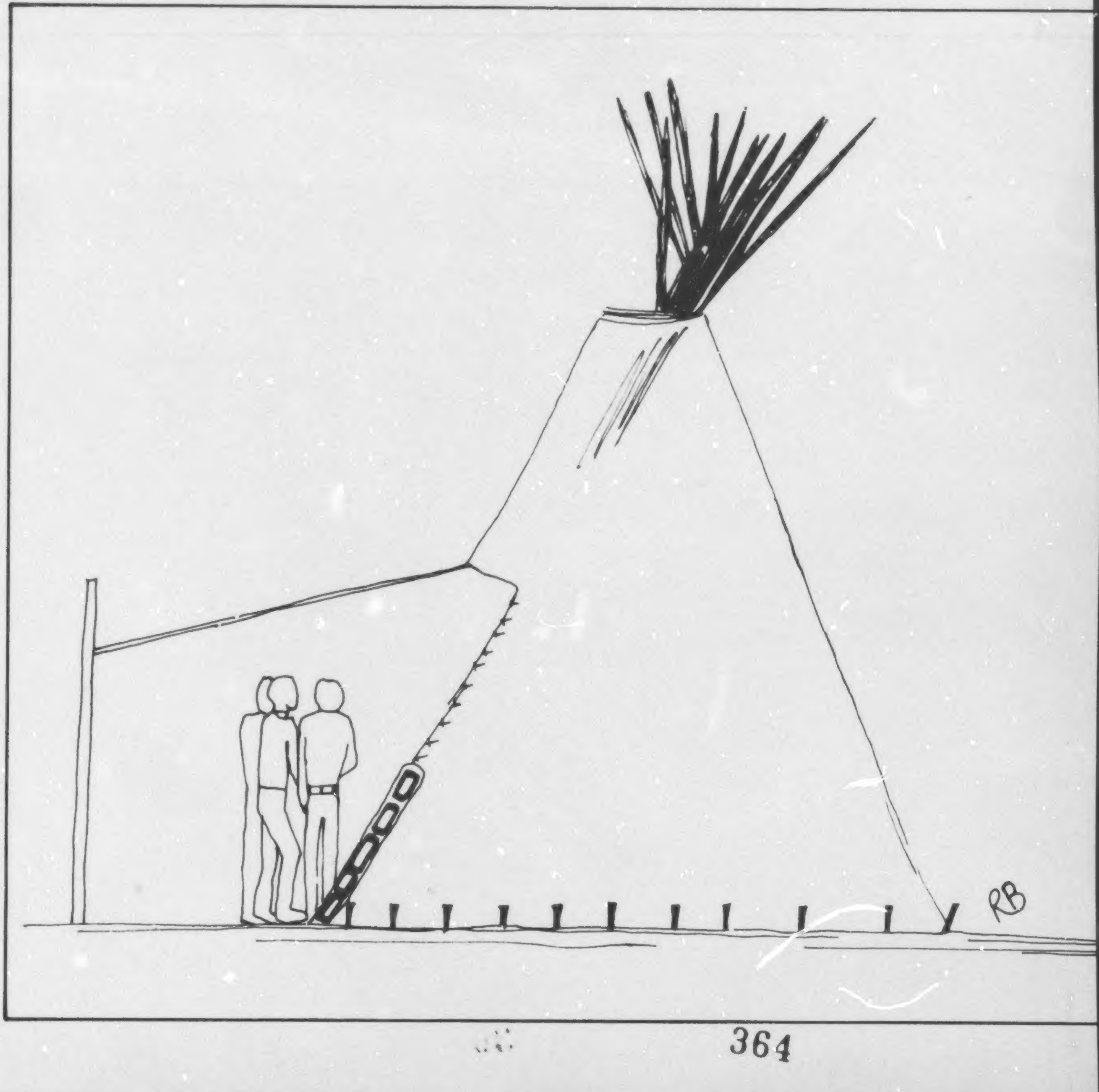
This story is about what might have happened when Santa Claus first visited the Crow Reservation.

When something good happens to Indians,
they have a giveaway.
They might give away horses, blankets, clothes
or money.


RB

When Indians are happy,
they sing songs to each other at night.
These songs are called doorway songs.
The people in the tepee give food
or a little something to the singers.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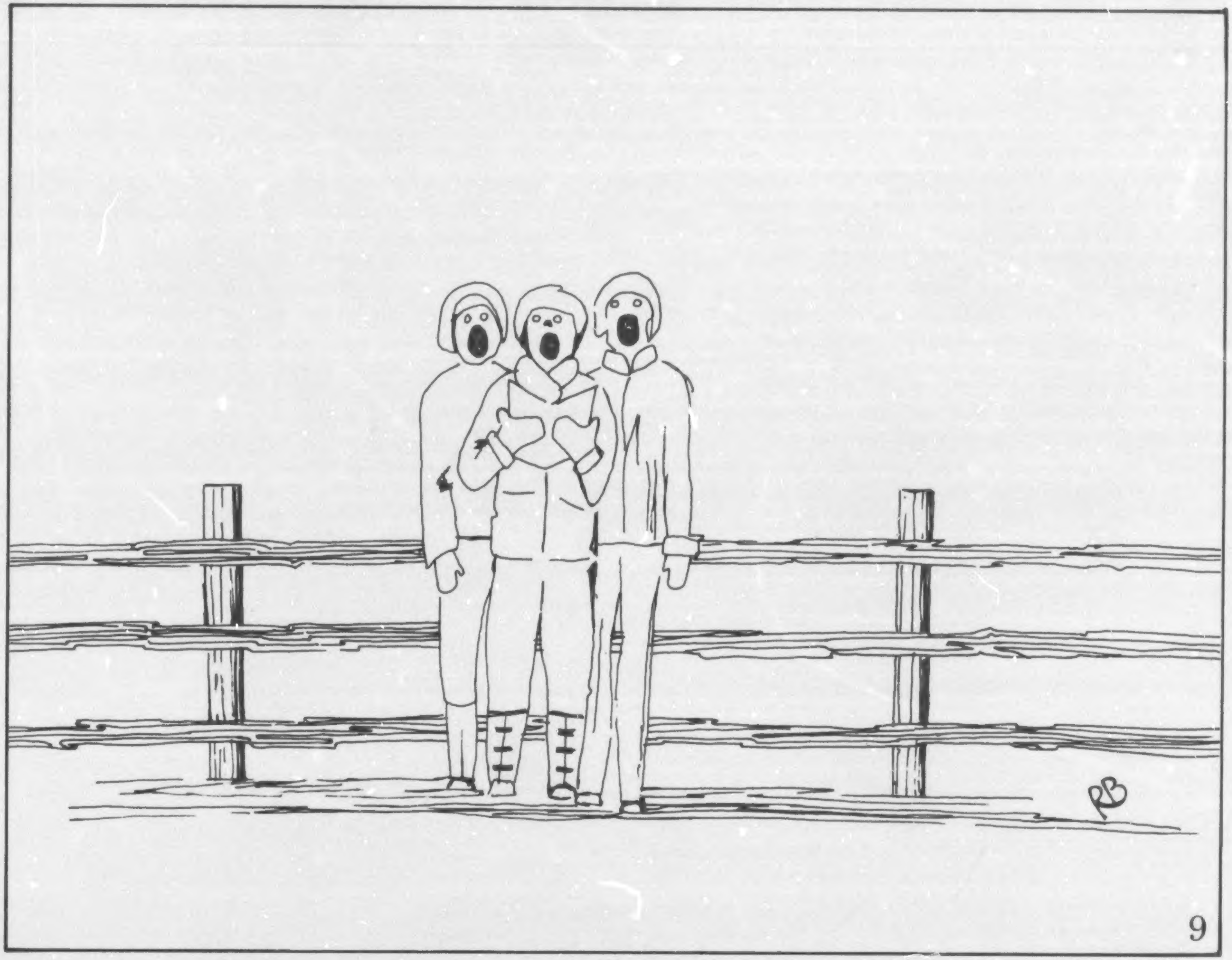
Today, Christmas is a time of giving.
People give stuffed animals, balls, clothes,
toy cars and candy to boys and girls.
Can you think of more?

7

At night people sing Christmas carols around the town.
They sing "Jingle Bells," "Away in the Manger"
and many more.
The people in the houses give the singers
cookies and drinks.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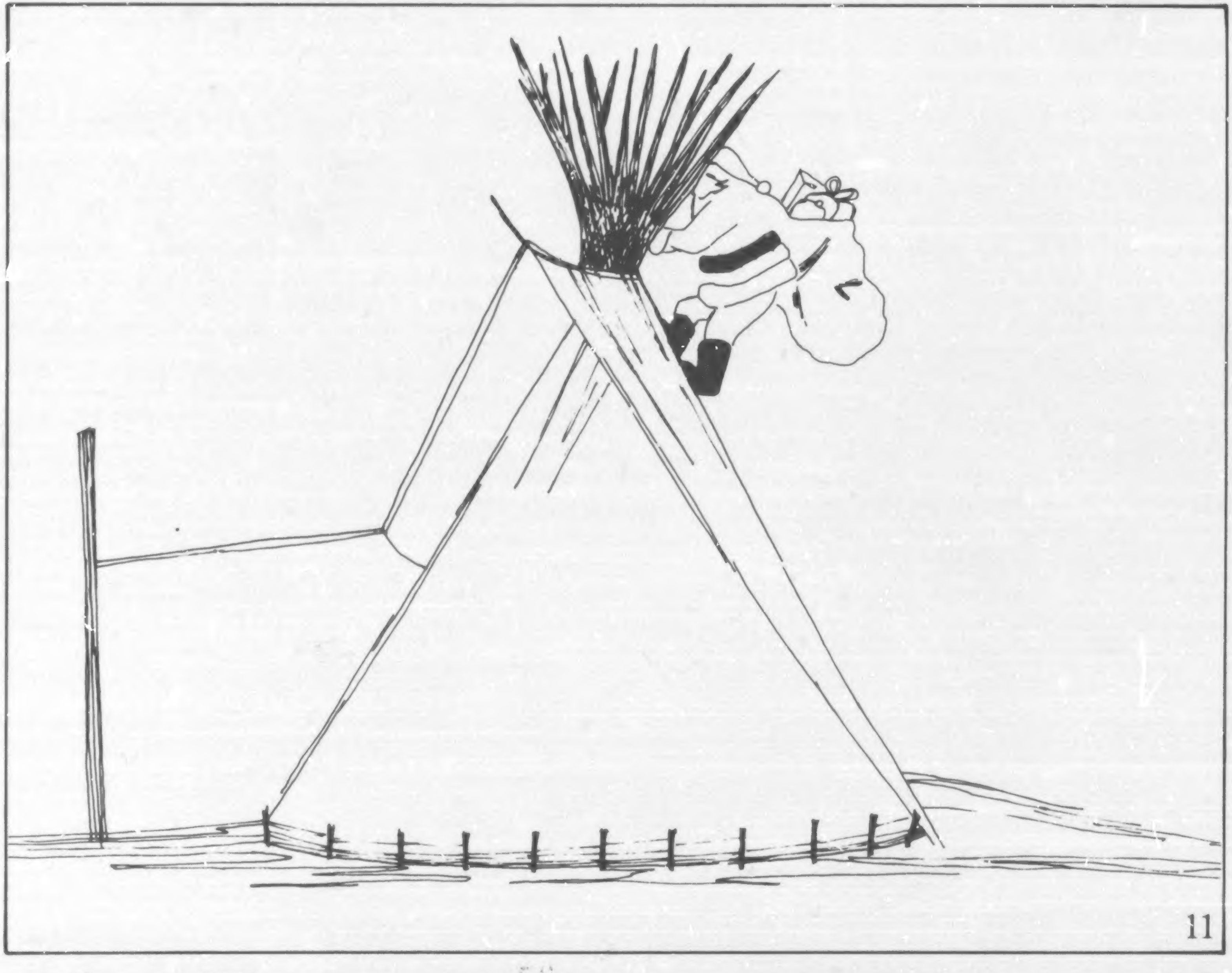
In the old days, Santa Claus used to get stuck
    at the top of the tepee poles.
Sometimes he fell into the tepee and scared everyone.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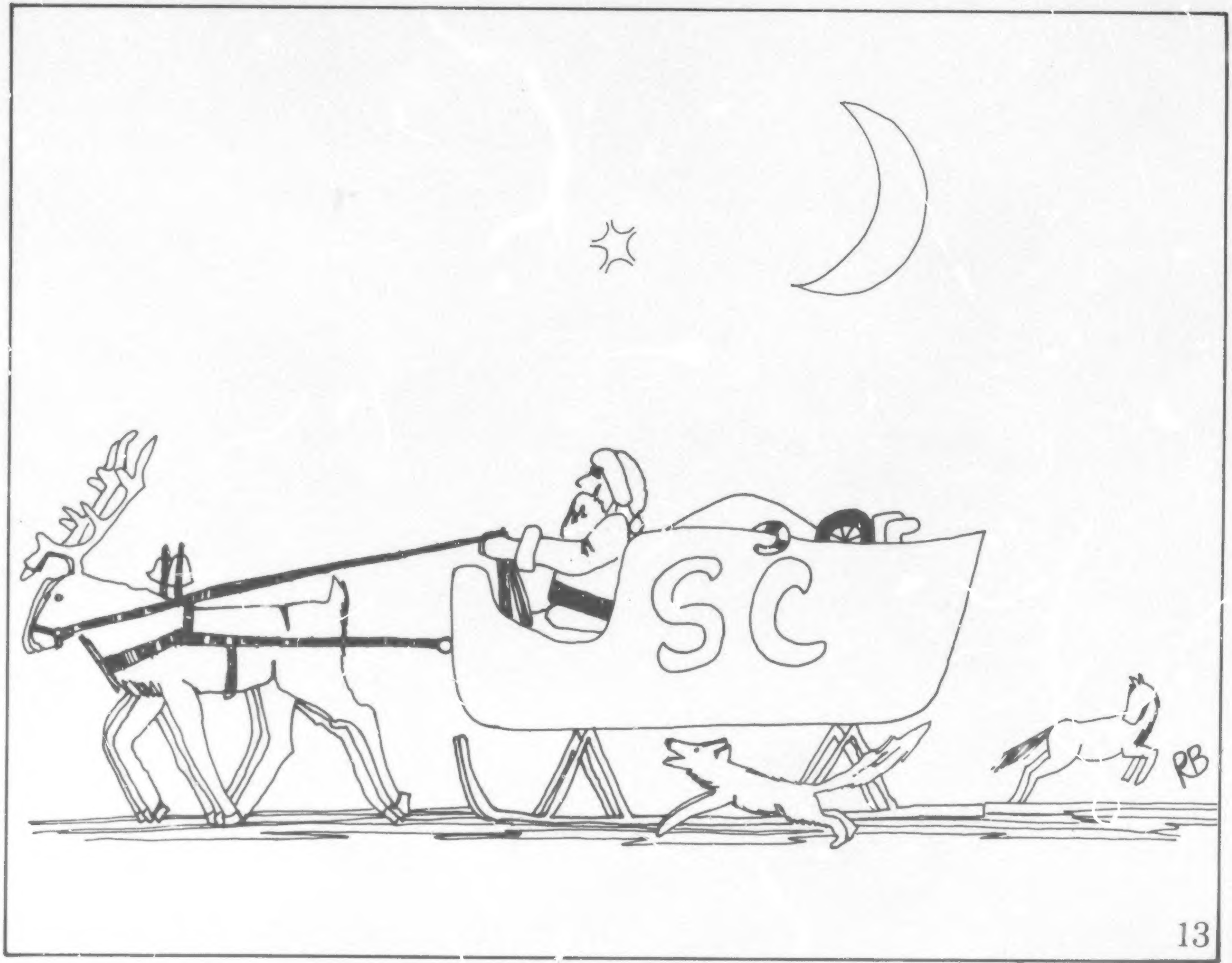
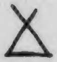
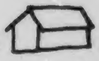
His reindeer and sled scared the horses and dogs. The horses ran away, and the dogs chased his sled until it was in the air.


SC
RB

Later when Santa came,
the Indians had moved from the  to the .
Then Santa could park on the roof.

15

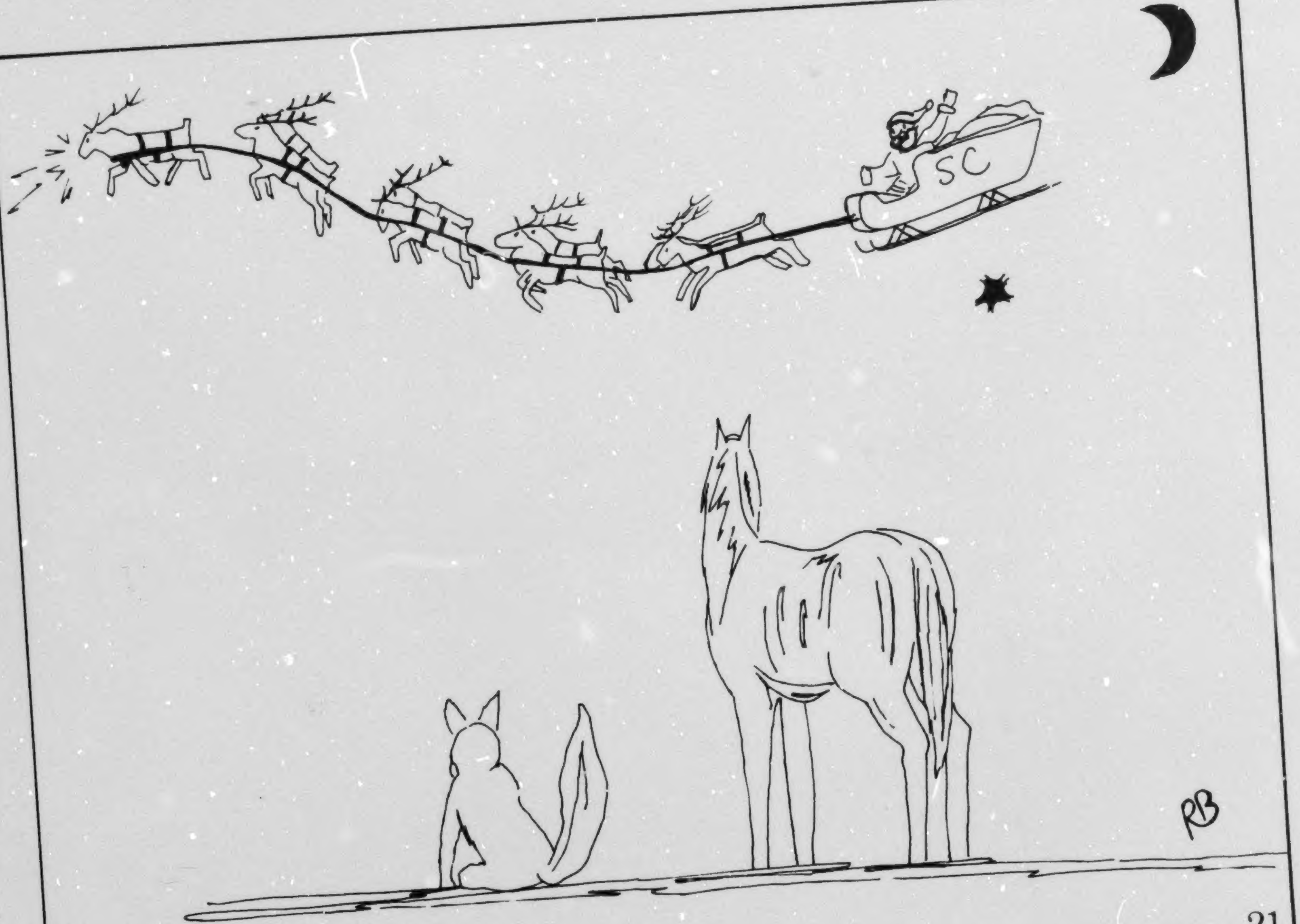
The next time Santa came,
the Indians were on reservations.
Santa thought they didn't like his clothes,
reindeer and sled, so he changed.

RB

Santa wanted to be an Indian Santa,
so he shaved his beard and wore braids.
The people said, "You don't have to dress like that
because you might get cold in Crow Agency."

RB

Now Santa has his reindeer, sled and old clothes back.
The horses and dogs just watch him go by.
So when you see a bright star twinkling softly,
    listen for some bells jingling,
    because Santa will be in Crow Agency soon.


SC
RB

When Santa comes to Crow Agency,
he stops at Gambles, K-Mart
and the Garryowen Store.
He picks up the gifts and sneaks them
under your Christmas tree.

SC
RB

What is in that box so pretty?
Is it what you want?
What do you want for Christmas?

RB

HENRY REAL BIRD

Henry Real Bird is a Crow Indian who was raised in the traditional Crow way on the Crow Indian reservation in Montana. He entered first grade speaking only the Crow Indian language and has an intimate knowledge of problems Indian children encounter in the public school system. He received his B.S. in Elementary Education from Montana State University and has taught reading in all the elementary grades. He served as Curriculum Coordinator for Project Head Start, Language Arts Supervisor at St. Xavier Indian Mission and Summer Program Planner for 4-H and Youth Programs on the Crow Indian reservation. As the Teacher Orientation Specialist for the Pacific Northwest Indian Program, he was responsible for developing a teacher's manual and accompanying teaching inservice program, in addition to writing and illustrating books designed for Indian children. He has served on the Montana Advisory Committee on Children and Youth and the Crow Central Education Commission, and was a delegate to the 1971 White House Conference on Youth. He also is a saddle bronc rider and member of the Professional Rodeo Cowboys Association.

HOW COTTONTAIL LOST HIS FINGERS

The Indian Reading Series

Level I Book 15

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

How Cottontail Lost His Fingers

Level I Book 15

By members of the Warm Springs
Reservation Committee

Carol Allison, *Illustrator*
Nina Curtis, *Consultant*
William Frank, *Illustrator*
Rena Greene
Verbena Greene, *Coordinator*
Viola Kalama
Stella McKinley
Ada Sooksoit
Felix Wallulatum
Wilson Wewa

Illustrated by Carol Allison

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

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Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 710 Southwest Second Avenue, Portland, Oregon 97204

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Published by Educational Systems, Inc., 2360 Southwest 170th Street, Beaverton, Oregon 97005

Printed and bound in the United States of America

How Cottontail Lost His Fingers

When Cottontail was small, he was a very naughty boy.
He would not do as he was told.
One day as Cottontail was looking for clover,
he wandered away from the camp.

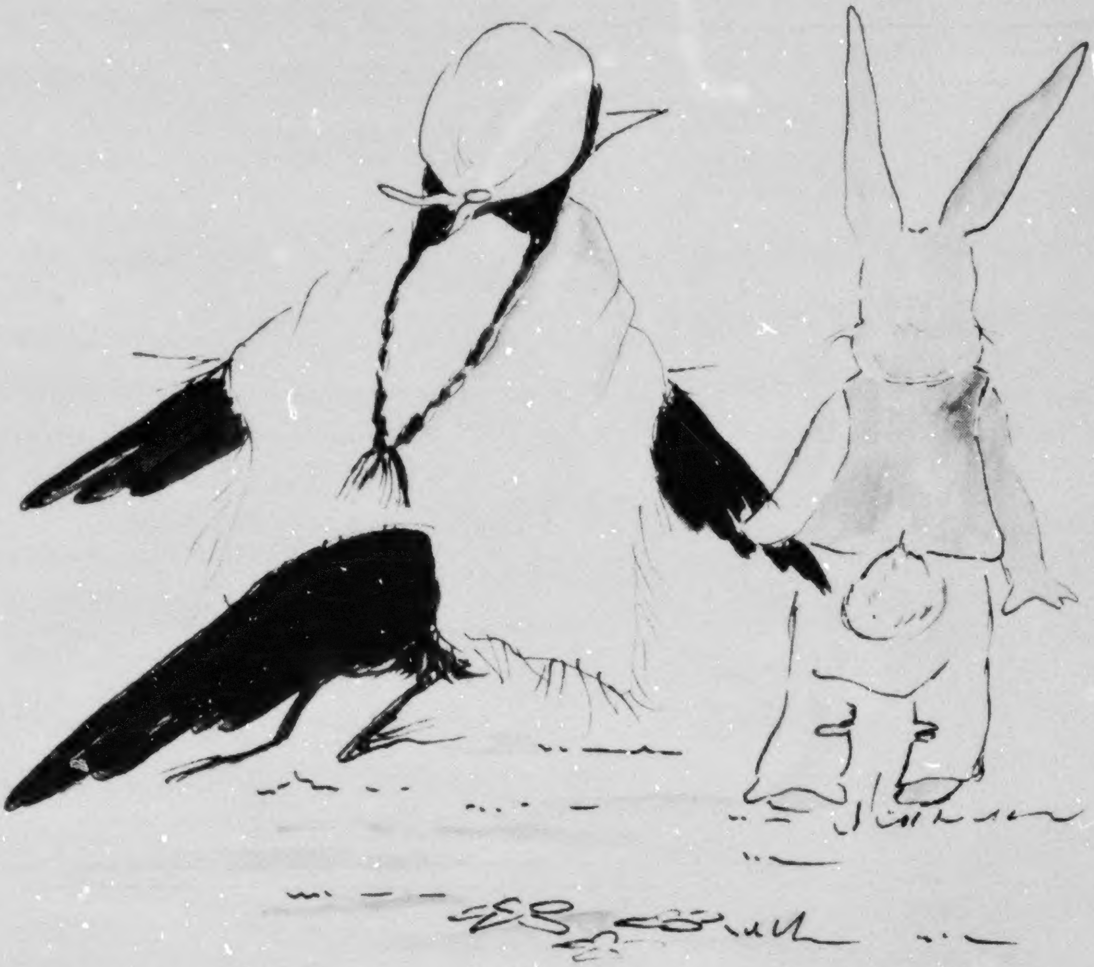
Cottontail's grandfather, Old Coyote, had warned him
not to go out of the camp.
Cottontail, as usual, did not mind,
and his beautiful, long tail
was bit off by a monster!

5

Cottontail learned his lesson.
From that day on he did what his grandfather told him.
But Cottontail had one more lesson to learn.

7

One day Cottontail's grandmother, Old Raven, took him to a gathering in a big village beside the Columbia River.



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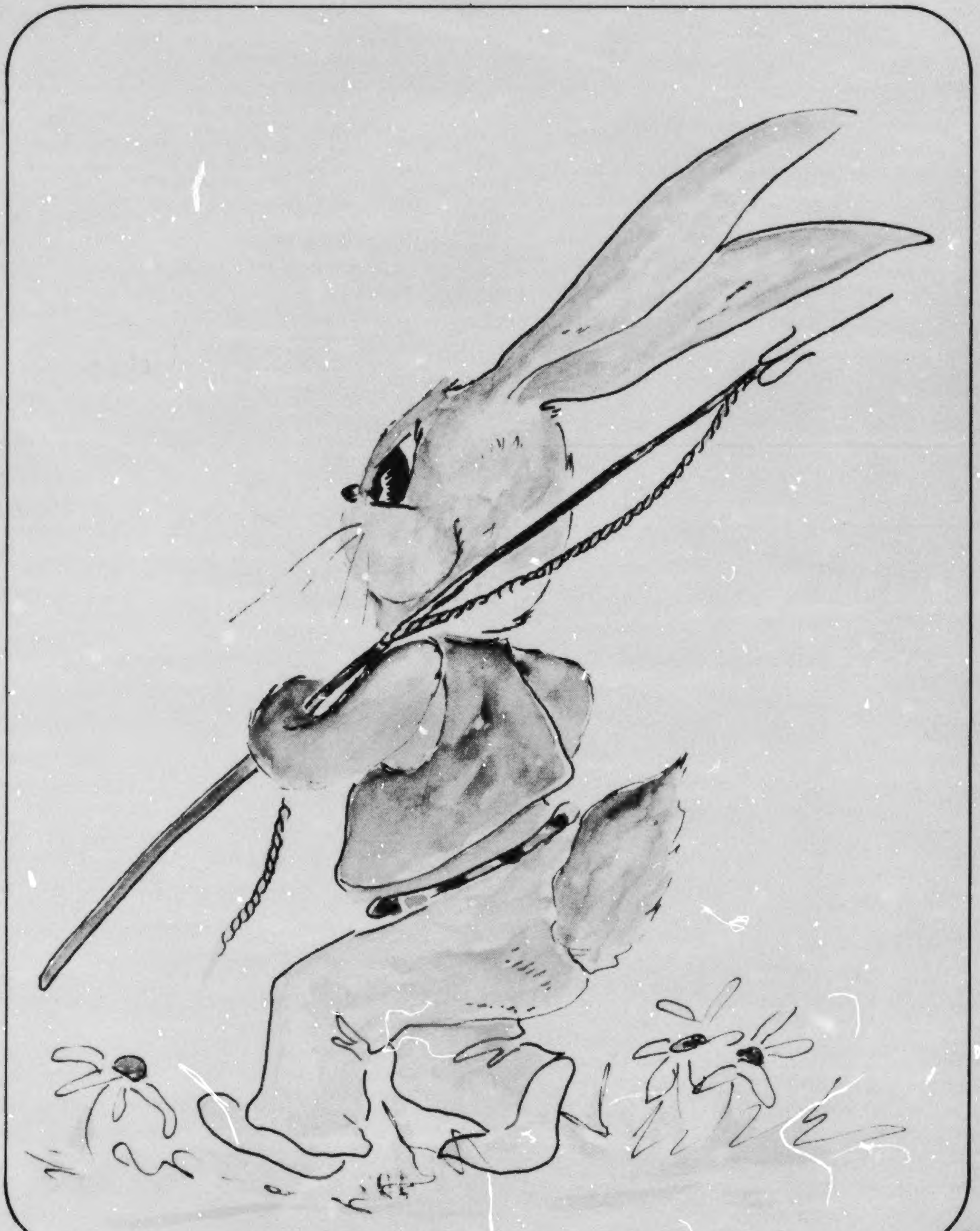
Cottontail went hunting with the hunters.
He went fishing with the fishermen.
They killed many deer.
They caught many salmon.
All the animal people had a big feast.



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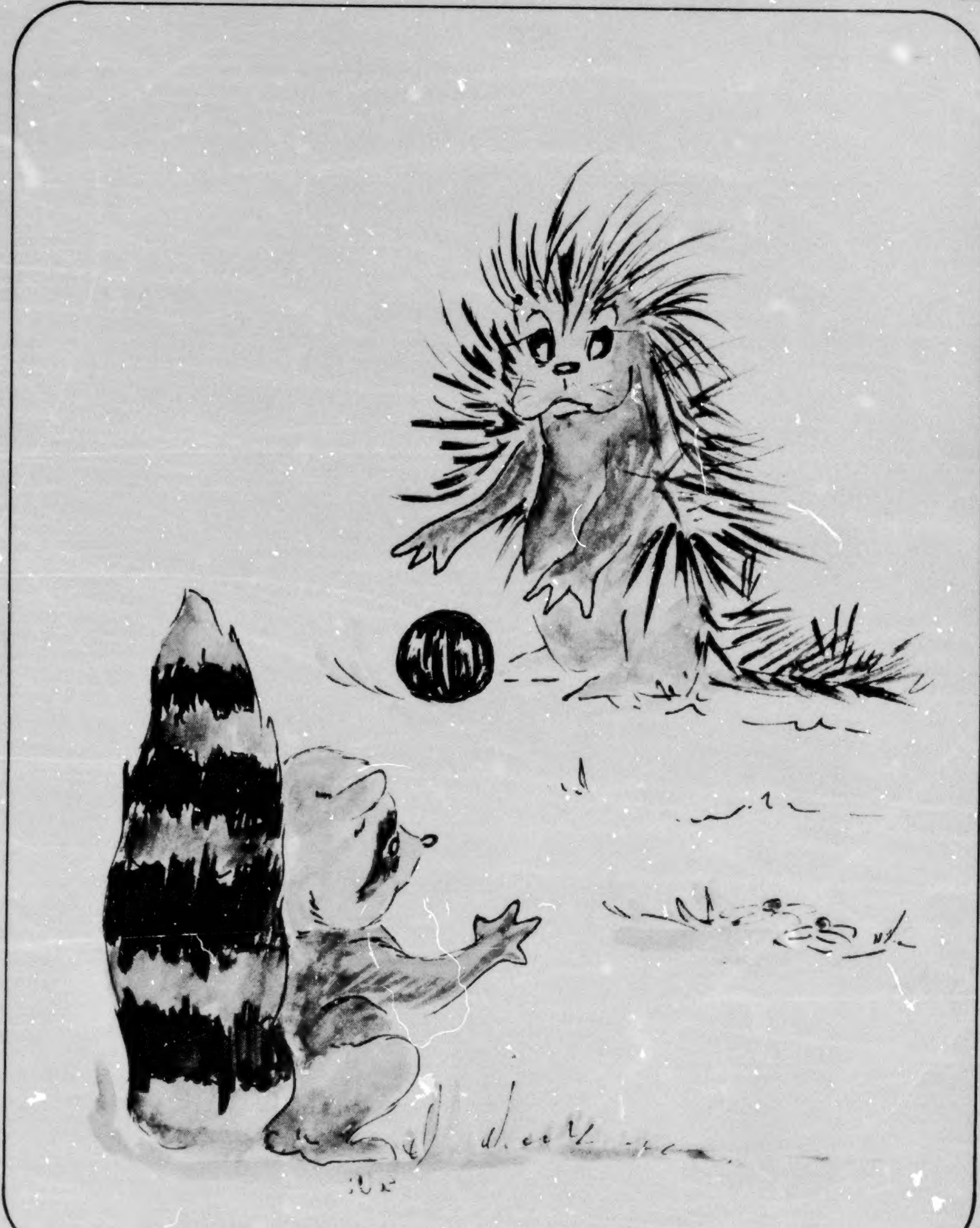
The animal people played many different games.
They played hunting games and ball games.
They played many running games.
But their favorite game of all was the stick game.



The stick game is a guessing game.
The players choose sides and form teams.
Each team takes a turn guessing
where the two sets of guessing bones are hidden.
Cottontail and his friends liked to play this game.
But Cottontail always cheated.

Some of the animals at the gathering decided to play the stick game.

First, they chose sides.

Chipmunk, Skunk, Porcupine and Beaver sat on one side of the log.

Raccoon, Robin, Cottontail and Squirrel
sat on the other side of the log.
Every time Porcupine would guess,
Cottontail would cheat.
He would switch the bones when Porcupine
was not looking.

Porcupine decided to teach Cottontail a lesson.
Whenever it was time for his side to hide the bone,
    Porcupine would sing his thunder gambling song.
As Porcupine sang his song,
    big streaks of lightning would strike from the sky.

21

The game went on.
The bones went to Cottontail's side.
Porcupine, watching Cottontail very closely,
guessed correctly.
By switching the bones, Cottontail cheated again.

But Porcupine's thunder song worked!
As Cottontail started to open his hands,
the lightning flashed out of the sky
and burned off his fingers!

25

And so it was, Cottontail learned another lesson.
It is not fun to play with people who cheat.

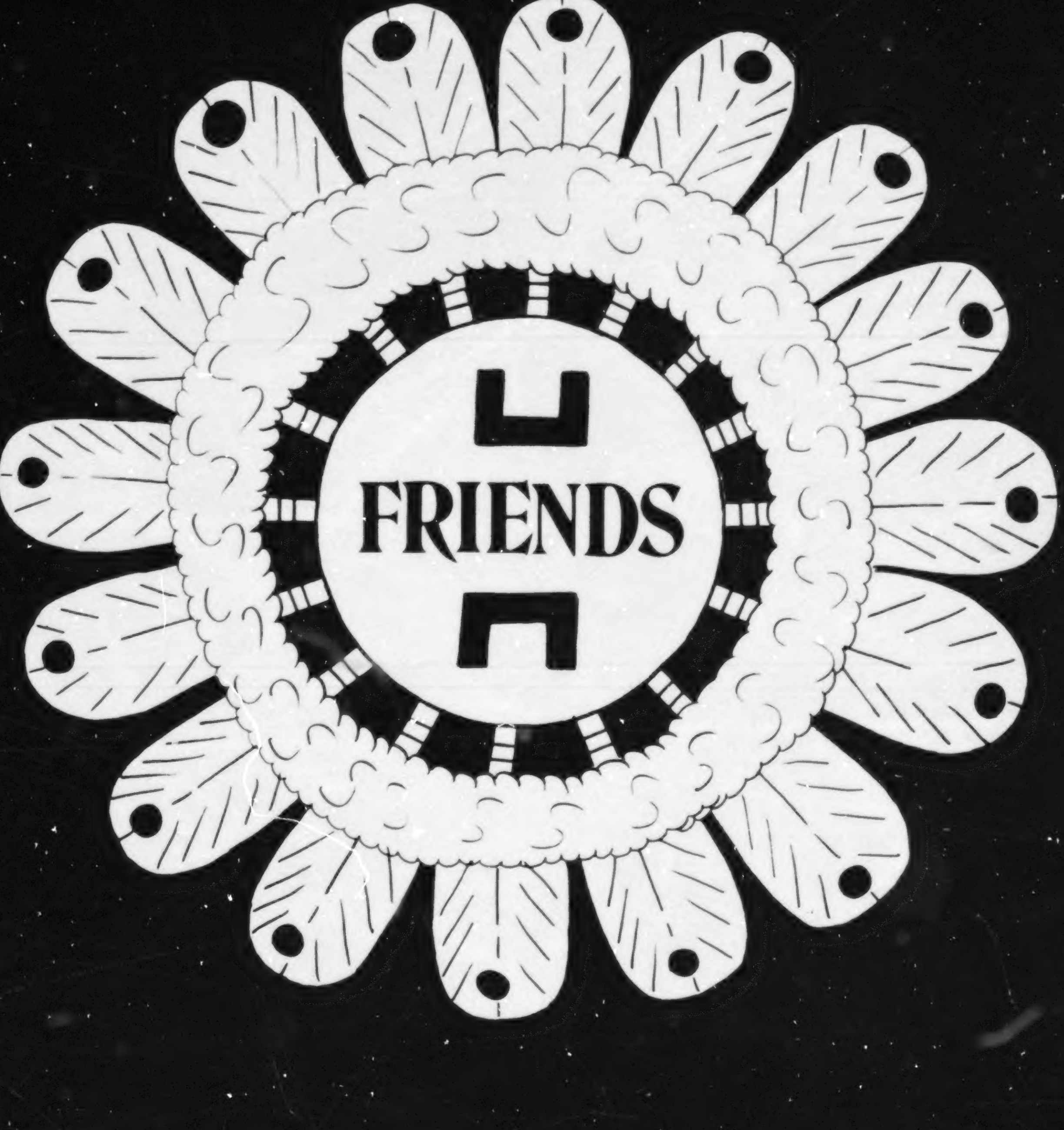
That is why, to this day, the cottontail rabbit
has paws instead of fingers.

VERBENA GREENE

Verbena Greene, a member of the Confederated Tribes of Warm Springs, Oregon, is the mother of eight children. She attended Warm Springs Boarding School until the 11th grade and later earned her G.E.D. She has served as Local Coordinator for the Warm Springs Curriculum Development Committee and was the Tribal Education Program Liaison for more than seven years. She presently is serving as Culture Resource Person for the Tribes, providing classroom cultural instruction (legends, values, songs, etc.) on a consultant basis to schools and community colleges. She enjoys working with young people and is pleased that students are now forming culture clubs and holding powwows in the school environment.

CAROL ALLISON

Carol Allison has been closely associated with the Warm Springs Tribes for 16 years. She works in several different media, including water colors, cloth painting (shawls, skirts), and cartooning. In addition to writing and illustrating children's books, she has worked with Warm Springs committees writing down tribal history and culture.


FRIENDS

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Friends

Level I Book 16

Developed by the Blackfeet Indians

Joan Kennerly
Carmen Marceau
Doris Old Person
June Tatsey

Illustrated by Melvin (Willy) Cutfinger

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

FEB 1979
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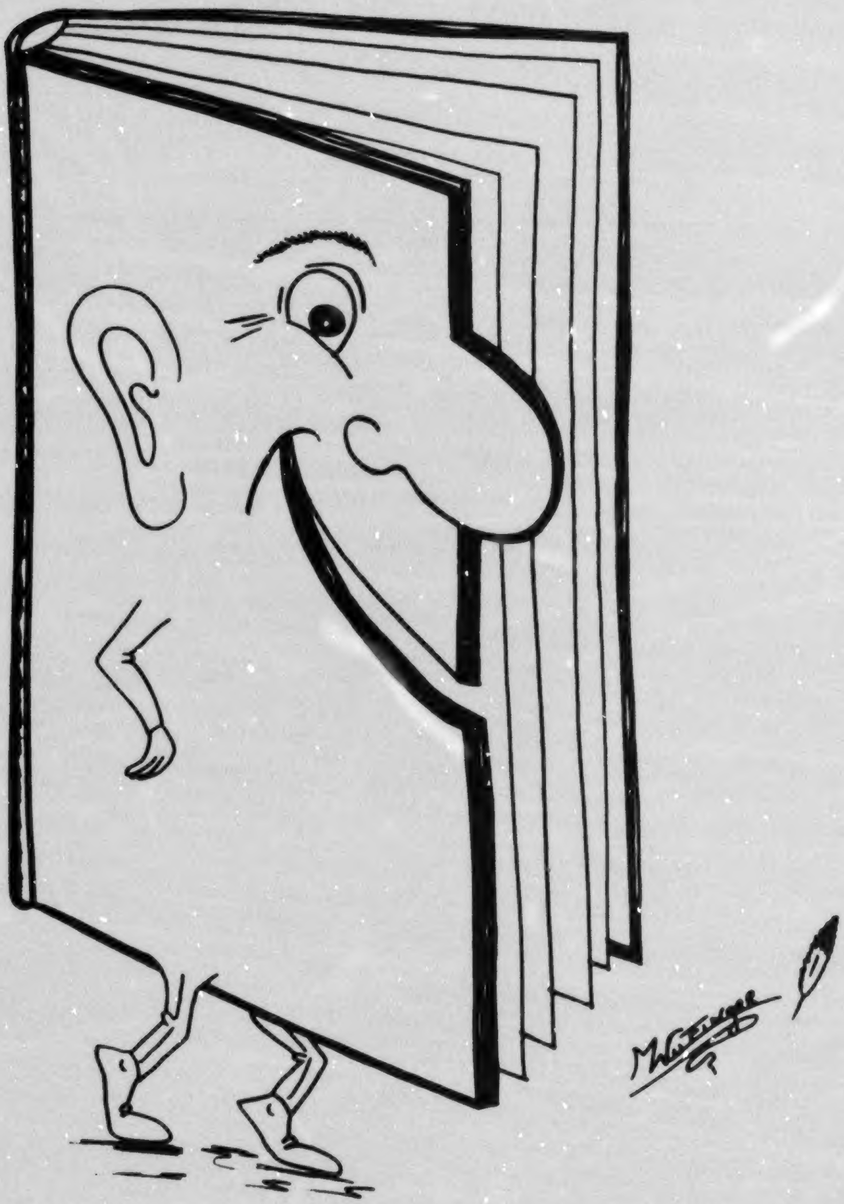
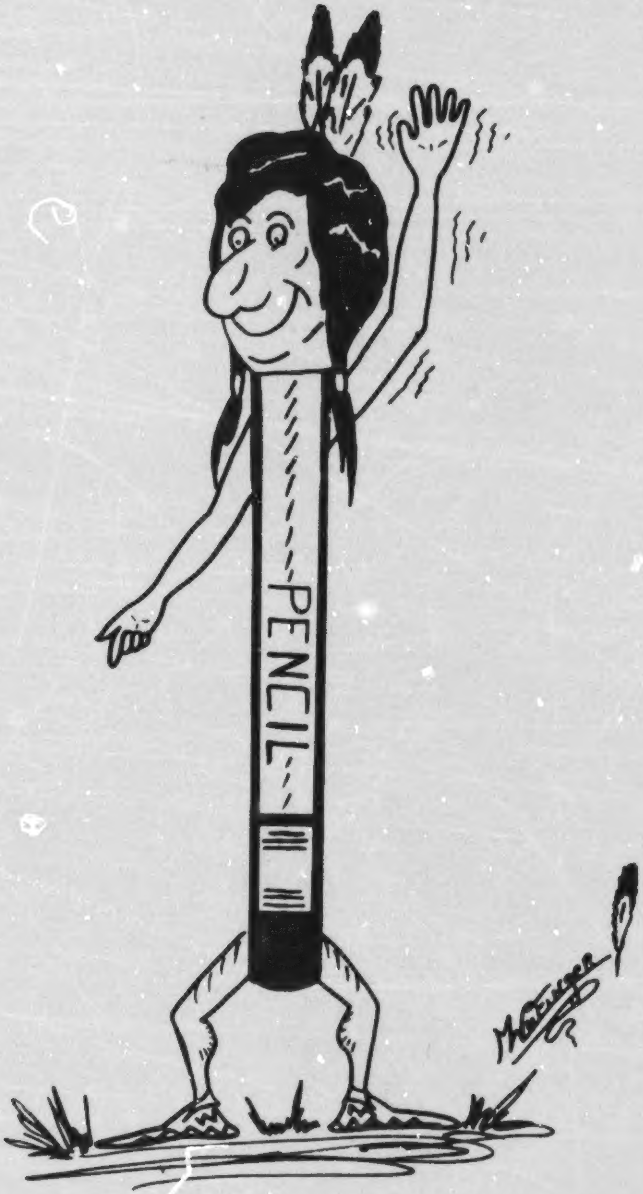
This book shows many of the tools used in school.

MC Finger

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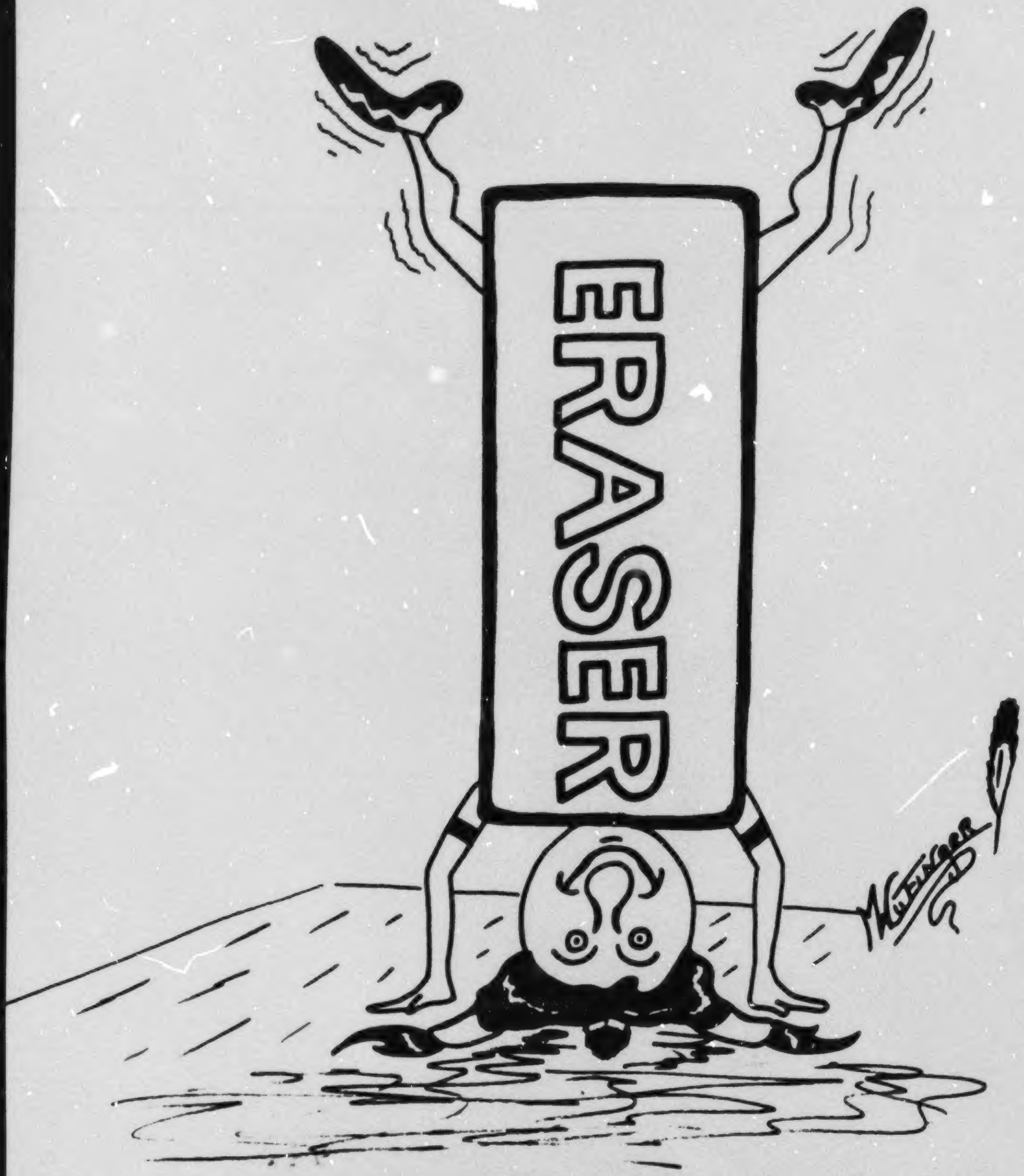
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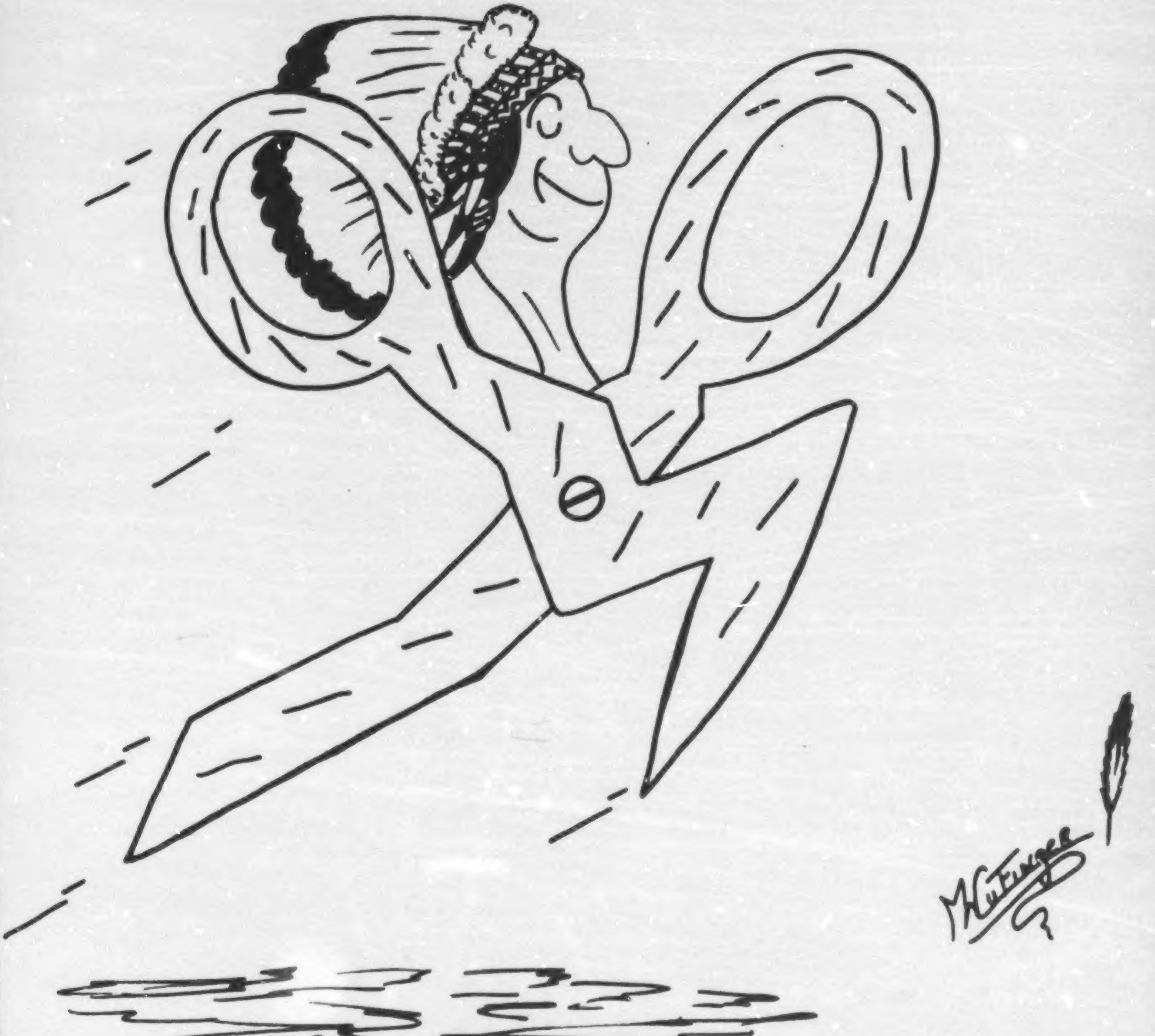
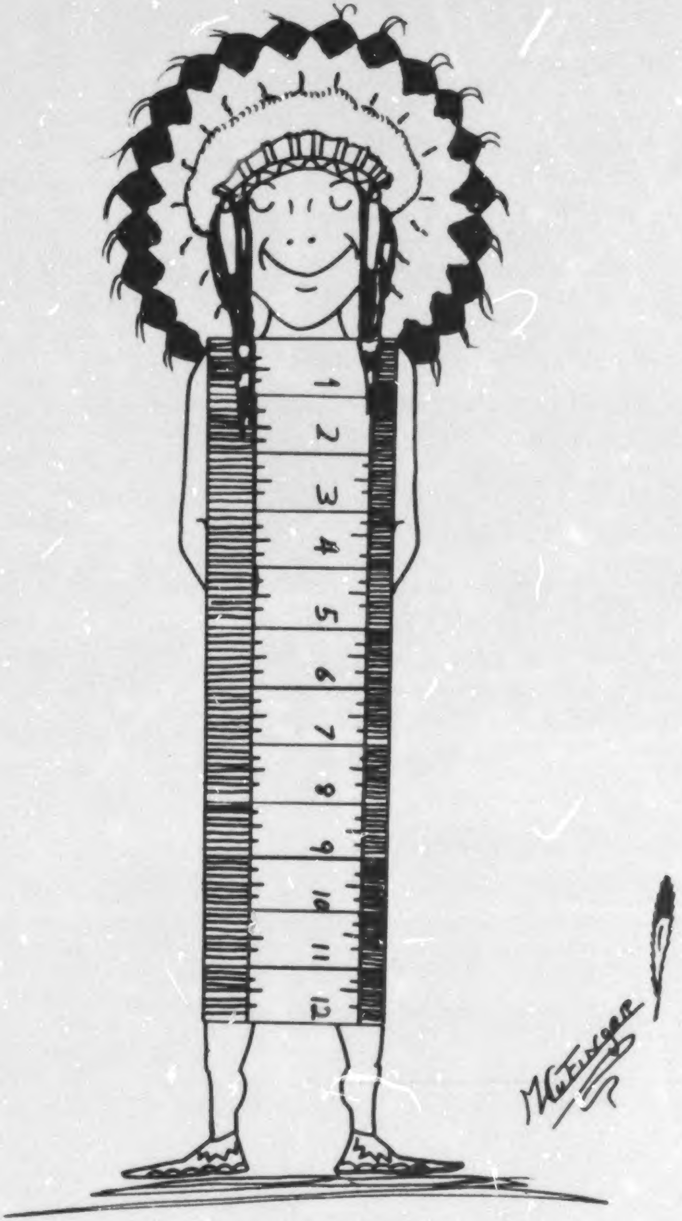


M Cutfinger

PASTE



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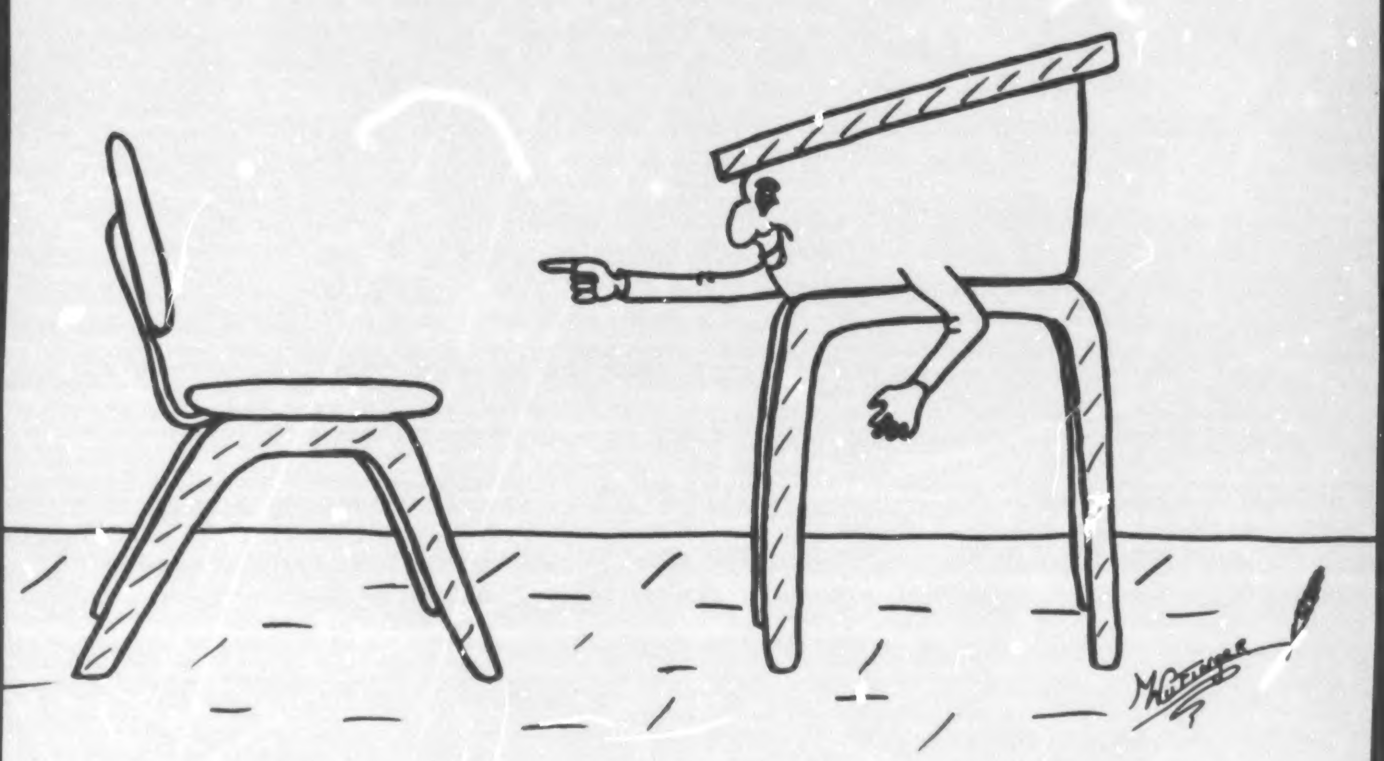

JOAN BULLSHOE KENNERLY

Mrs. Kennerly is a member of the Blackfeet Tribe and has fifteen years of teaching experience in the Blackfeet and Northern Cheyenne public school systems. She was the first runnerup for the 1972 Montana Teacher of the Year. She received her B.A. in education at Northern Montana College and her M.A. in education at Arizona State University. She has served as an elementary school principal and is presently teaching.

JUNE BULLSHOE TATSEY

Mrs. Tatsey is a Blackfeet Indian with twelve years experience in teaching grades one through eight and pre-school in the public school system on the Blackfeet Reservation. She received her B.S. in education from Northern Montana College and her M.E. in guidance and counseling from the University of South Dakota and the University of Montana. She is reading supervisor in Browning on the Blackfeet Reservation.

CARMEN BULLSHOE MARCEAU

Mrs. Marceau is a Blackfeet Indian with thirteen years teaching experience. She has had one year experience in guidance and counseling on the Blackfeet Reservation. She received her B.S. in education from Northern Montana College and her M.E. in guidance and counseling from the University of South Dakota and the University of Montana. She is presently the principal of Vina Chattin School in Browning, Montana.

DORIS BULLSHOE OLD PERSON

Mrs. Old Person is a member of the Blackfeet Tribe and has fourteen years experience teaching in the Blackfeet Public School System. She has specialized in reading and has been Head Start Director-Supervisor for ESEA Title I and Director of the Native American Song and Dance Program. She received her B.A. from Northern Montana College and her M.A. in education from Arizona State University. Her interests are in Indian culture and developing the talents of Indian children. She is the mother of five children.

Mrs. Kennerly, Mrs. Tatsey, Mrs. Marceau, and Mrs. Old Person are the daughters of Lillian and Francis Bullshoe. They were raised on a ranch near Badger Creek in the Blackfeet Reservation countryside.

All four women had similar educational backgrounds. They attended a one room rural school, the Blackfeet Indian Boarding School, and all but Mrs. Tatsey attended Flandreau Indian School in South Dakota. They all graduated from Browning High School. At the present time, the four women are teaching in the Blackfeet Public School System in Browning, Montana.

MELVIN (WILLY) CUTFINGER

Mr. Cutfinger is a Blackfeet Indian who is a self-taught artist and specializes in cartoons. He also does watercolor and oil painting. Mr. Cutfinger lives on the Blackfeet Reservation. He attended Vocational Tech at Missoula, Montana, and likes to do arts and crafts.

How Daylight Came to Be

The Indian Reading Series

Level I Book 17

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

How Daylight Came to Be

Level I Book 17

Coast Area Planning Committee

Edith Cusack
Jeanne Evernden
Bruce Miller
Georgia Oliver, *Consultant*
Wilma Petty
Seahtlhuk (Gary Hillaire)
Bernice Lozier Tanewasha
Charlotte Williams

A Skokomish Legend

As told by Emily Miller

Illustrated by Bruce Miller

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

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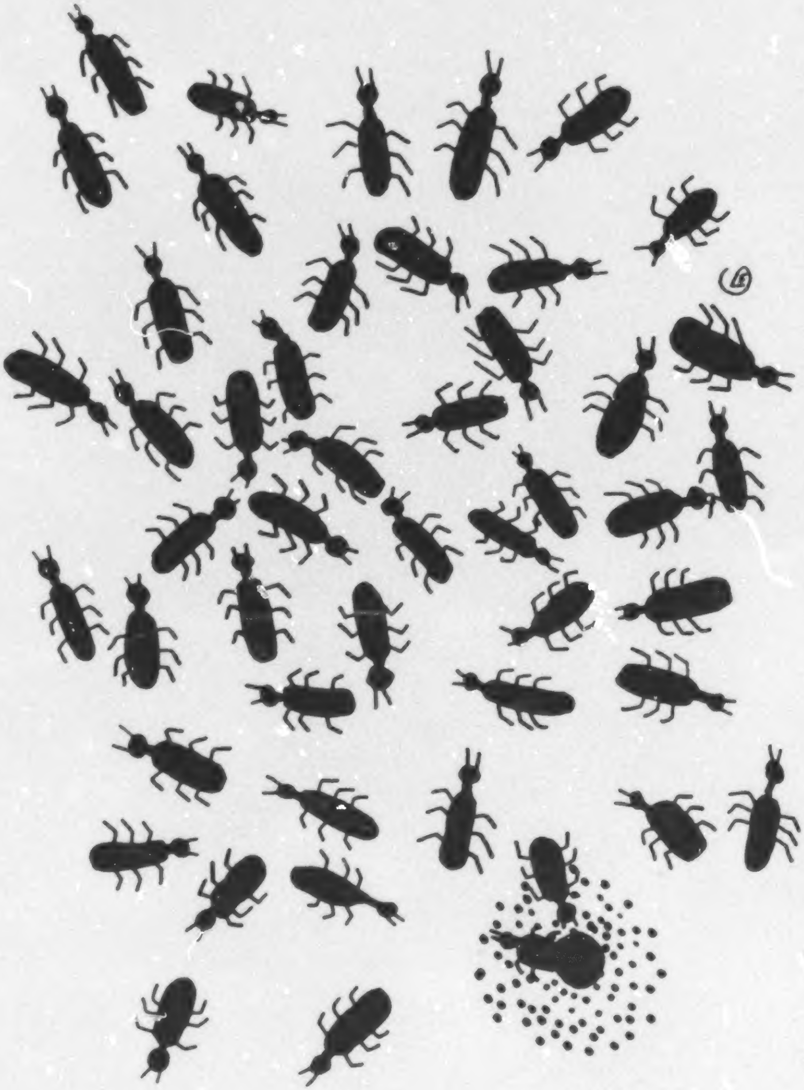
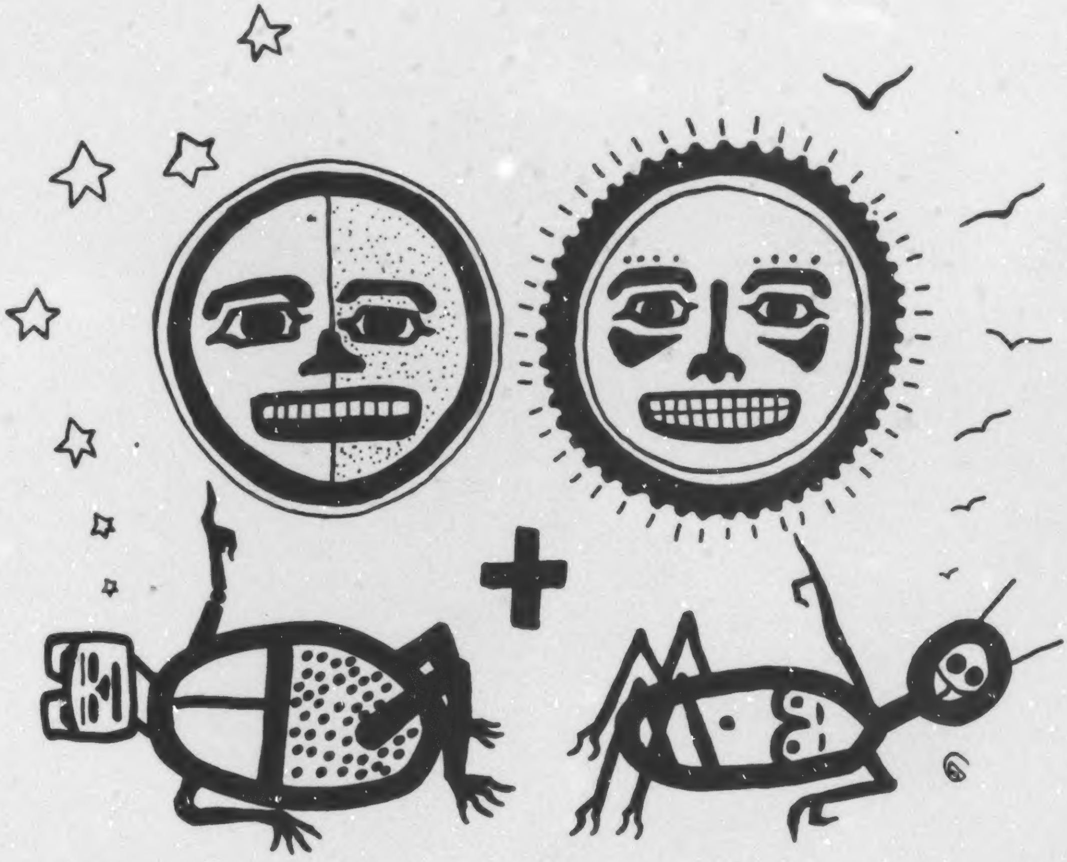


In the beginning there was only dark — no light.
During this time, ant people had a hard time.
Many times they became lost and couldn't find
their way home.

Ant decided to ask Dokweebah, the Changer,
for some daylight.
Yes, for her daylight was the answer.

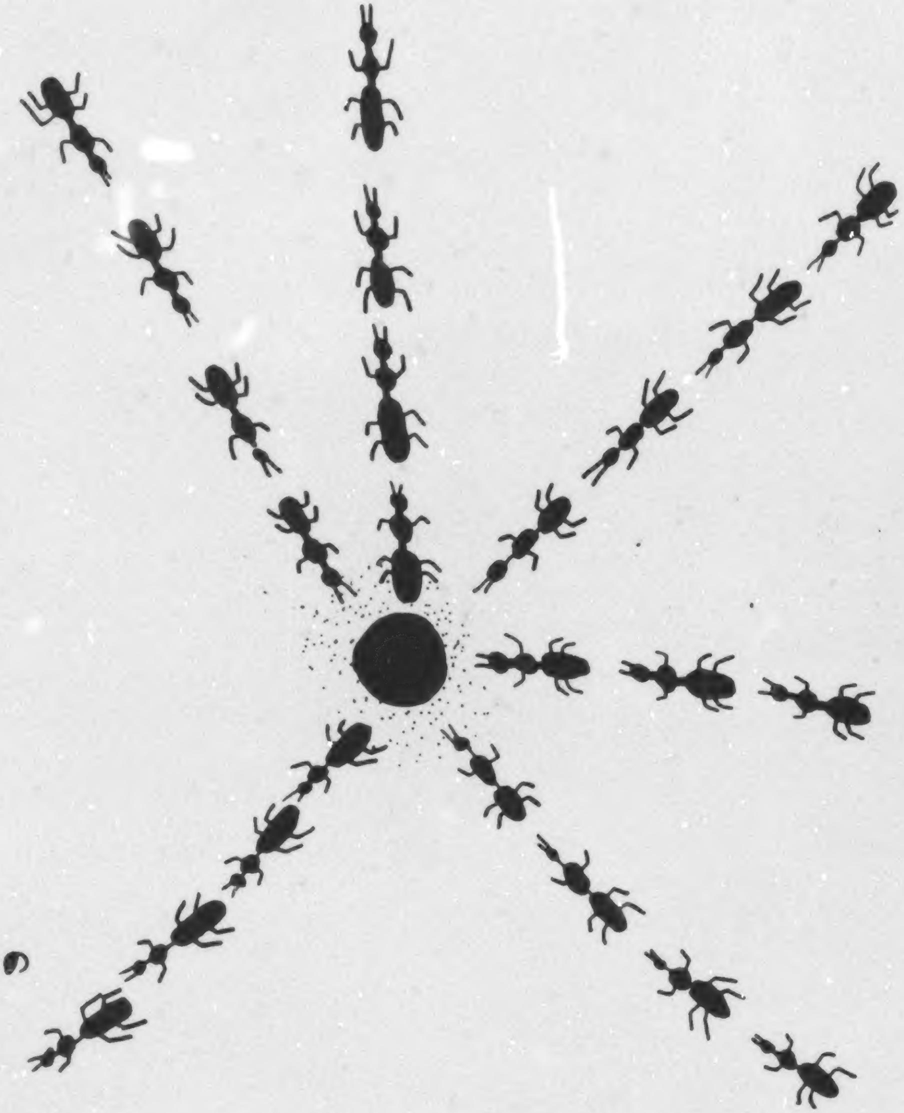
Bear heard of Ant's desire and became angry.
He would go to Dokweebah, also.
Night was what he wanted.
Bear loved to sleep.
Yes, for him night was the answer.



When Ant and Bear reached Dokweebah,
they made their wishes known.
Dokweebah made his decision.
There would be a dance.
The winner's wish would be the prize.

Bear danced, oh, so slow.
If only he could sleep or maybe eat a little.
Hmmm.
He danced a little while, then sneaked a snooze.

Then it was Ant's turn.
She put forth all her energy.
She didn't eat between dances.
Every time she danced, she tightened her belt.
The tight belt made her stomach seem full.



Because of her dedication, Ant won her wish.
She would have some daylight
in order to carry on her tasks.
And to this day, the Twana (Skokomish) call her
Kla Klu Tsup (Cinched Waist).

And Bear — he was given only the winter months for his long sleep.

JEANNE EVERNDEN

Jeanne Evernden is a Skokomish Indian and was born and raised on the Skokomish reservation near the Hood Canal in Washington. She graduated from Irene S. Reed High School in Shelton and attended Haskell Indian School for two years, where she took commercial courses. She has managed the Tribal Smoke Shop and is now actively involved in the Skokomish Language Project, which is developing an unabridged Skokomish dictionary. She also is the mother of eight children and hopes The Indian Reading Series will become a permanent part of the schooling system because "Indian history and involvement are very important to our young people."

BRUCE MILLER

Bruce Miller, a Skokomish Indian, has held art exhibitions in Europe, South America and throughout the United States. He was nominated for the Indian Arts Commission Board for the Washington State Arts Commission, won the Washington Bicentennial Playwrite Award for his play *Changer,* and recently completed a screenplay, *The Lord of the House of the Maimed,* to be aired as an EXXON special on the CBS network. He presently is Director of the Skokomish Tribal Learning Center, has served as Coordinator for the Skokomish Title IV Program and was Human Relations Specialist and Counselor for the Seattle Public Schools. He also has acted with theater groups such as Native American Theater Ensemble (New York) and Red Earth Performing Arts Company (Seattle). He attended the Institute of American Indian Arts, California College of Arts and Crafts, and University of California at Berkeley. In addition, he has received special training in stage direction and acting technique from, among others, Geraldine Page, Peter Brook (three time winner at Cannes Film Festival for best direction) and Tom O'Horgan (director of *Godspell, Hair* and *Jesus Christ Superstar).*

WILMA PETTY

Wilma Petty, a Skokomish Indian, was born and raised on the Skokomish reservation. She graduated from Chemawa Indian School in 1938 and has taken advanced coursework in child psychology. She has served as Home School Coordinator for Project Head Start and Supervisor of the Skokomish Summer Recreation Program. For the past five years she has been a Teacher's Aide at Hood Canal School and is currently involved in the Skokomish Language Project, which is developing a dictionary of the Skokomish language. As the mother of five children, she "would like to see The Indian Reading Series in public schools for non-Indian as well as Indian children."

A Little Boy's Big Moment

The Indian Reading Series

MELVIN TAILFEATHERS

Level I Book 18

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

A Little Boy's Big Moment

Level I Book 18

Developed by the Blackfeet Indians

Written by Joan Kennerly, Carmen Marceau, Doris Old Person, June Tatsey

Illustrated by Melvin Tailfeathers

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

Developed by the Pacific Northwest Indian Reading and Language Development Program
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A Little Boy's Big Moment is a story about a small Blackfeet Indian boy's first dance. It is traditional with our Blackfeet Indian people to have a giveaway ceremony to honor someone for something special. When a child or person makes their first public appearance as a dancer, this ceremony is done to honor the person. The person will then be recognized as a dancer in our Blackfeet Indian society. This ceremony is still carried out to a great degree among the traditional Blackfeet Indian people.

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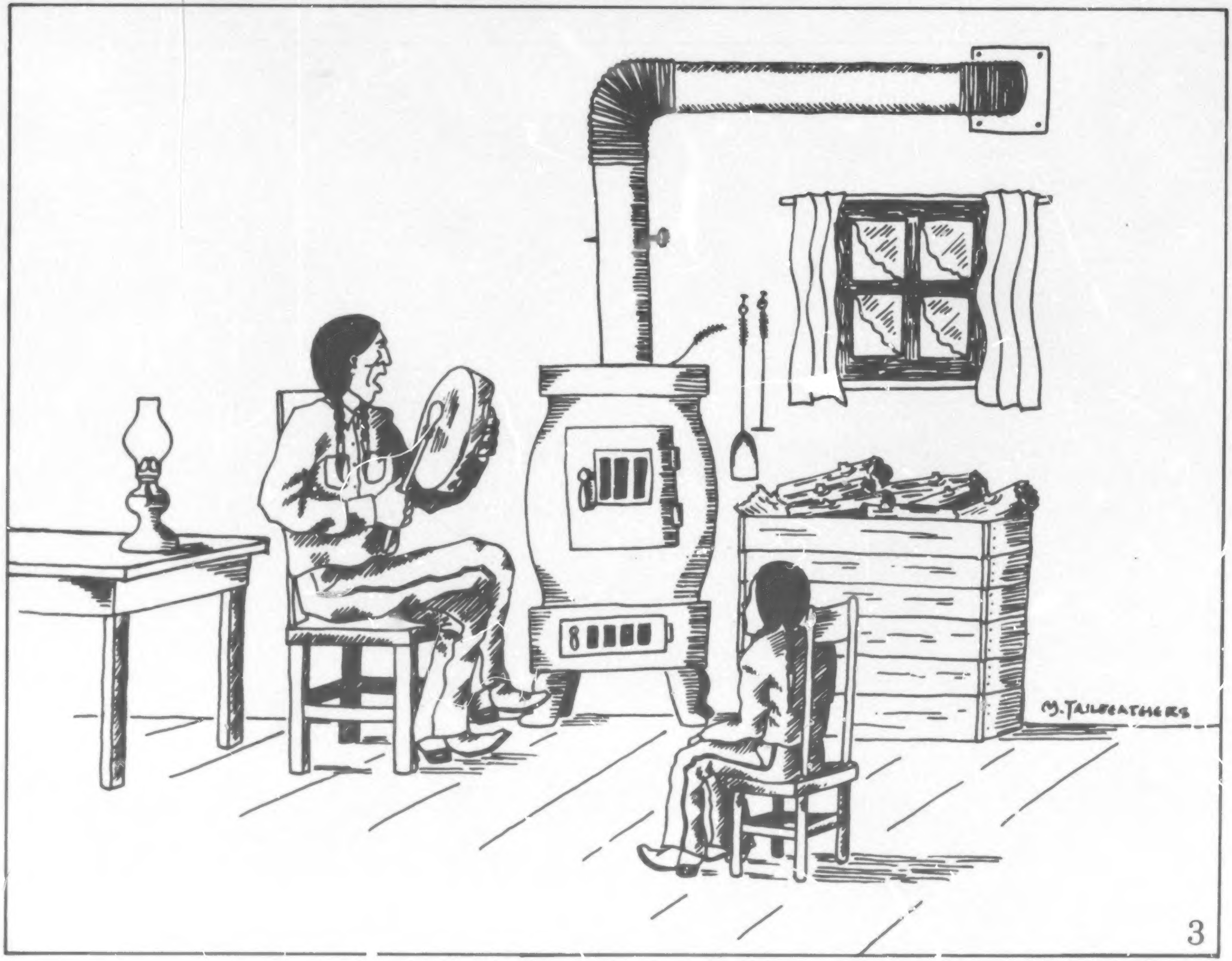
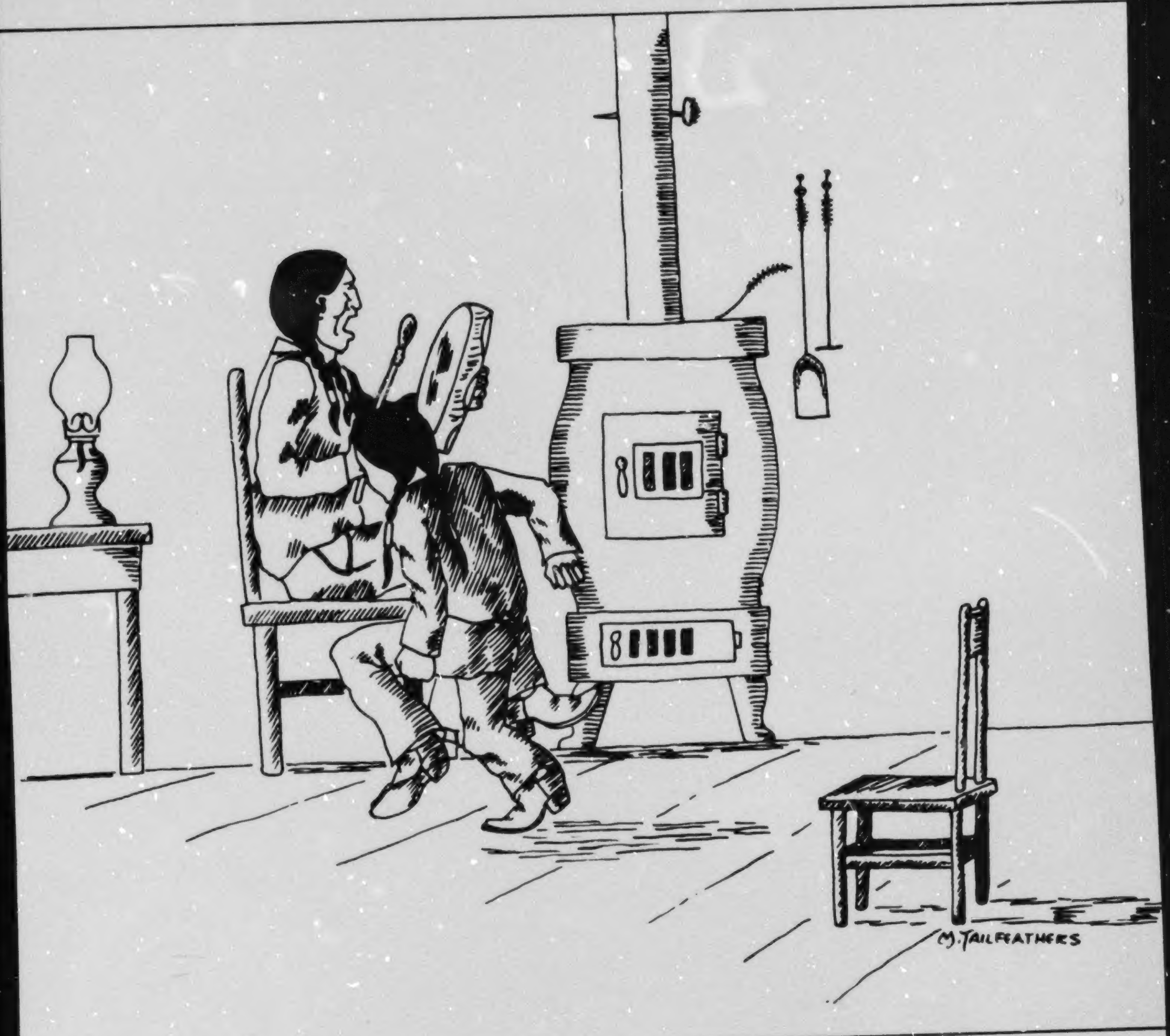
One cold, winter evening Young Rabbit's father
was sitting by the wood stove.
He was singing a fast, grass dance song.
The little boy thought,
"This song makes me want to dance."


M. TAILFEATHERS
3

Young Rabbit began slowly tapping his foot
to the beat of the drum.
He then got up and began to dance very fast.
At the end of the song, the father said to his son,
"Young Rabbit, do you like to dance?"

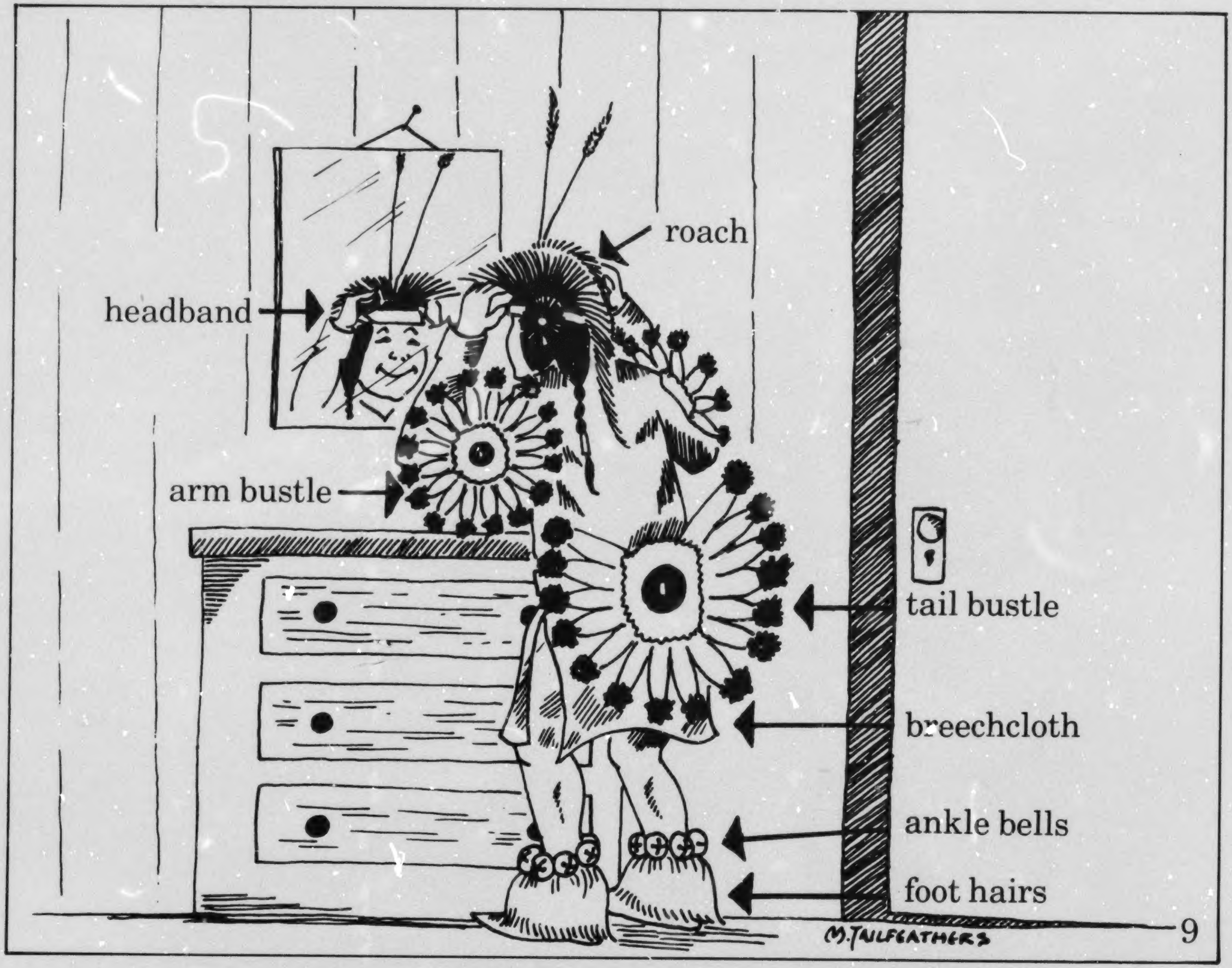
"Yes, Father, it makes me feel good," said Young Rabbit.
"Teach me how to do fancy steps."


M. TAILFEATHERS

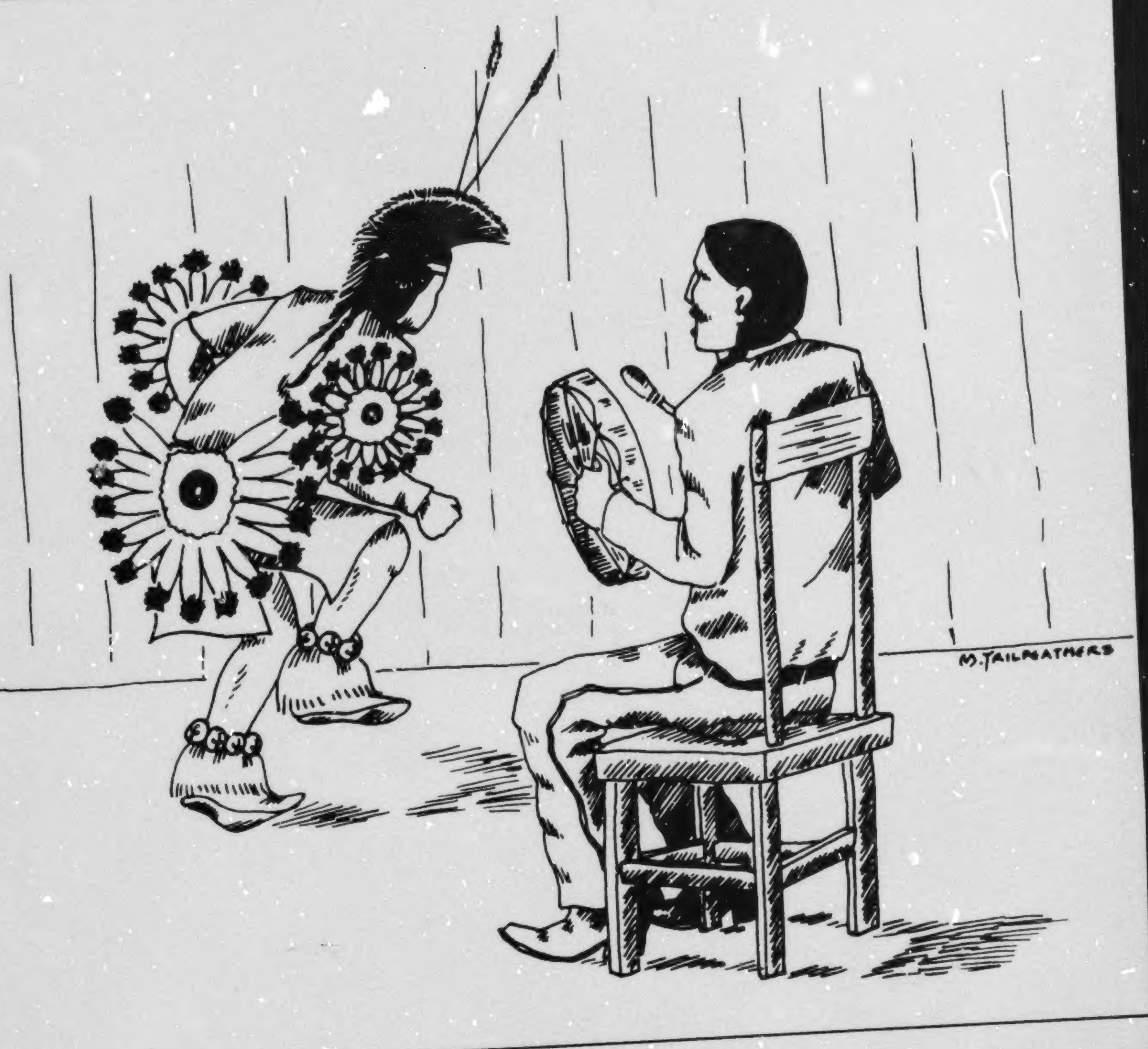
"Young Rabbit," said his father, "at the big dance this year
we will have a giveaway in honor of the first time
you dance at a celebration.
We will give away many fine presents — some blankets,
Indian crafts and some fine horses."
The son listened to his father and felt very proud
of this honor.
How grown up he felt!

M. TAILFEATHERS

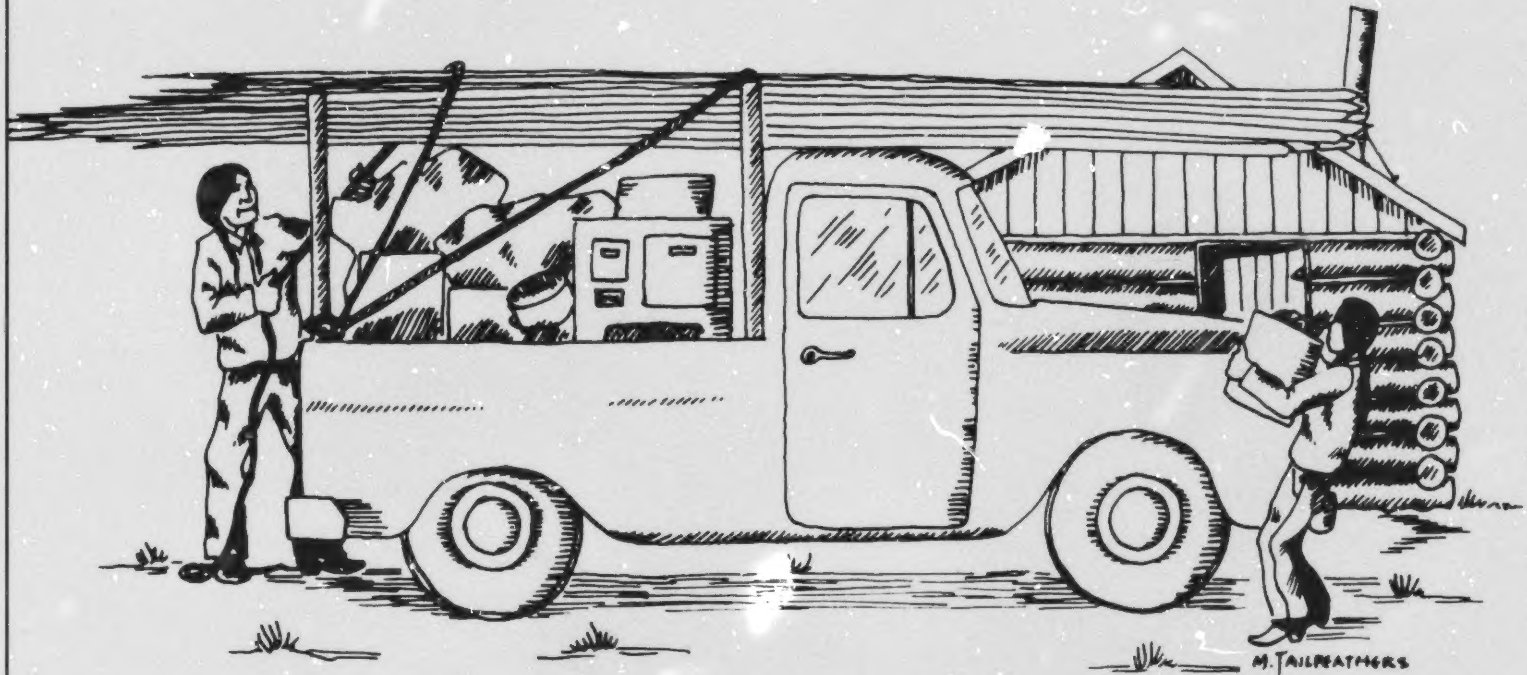
Young Rabbit's mother and father began making a good,
fancy dance outfit.
Just the right colored feathers were chosen.
A fine porcupine headdress was made.
Bells were strung on rawhide.
After several months of work,
Young Rabbit tried on his outfit.
He felt great pride.
"I feel like a great Blackfeet brave," he said.


roach
headband
arm bustle
tail bustle
breechcloth
ankle bells
foot hairs
M. Tailfeathers

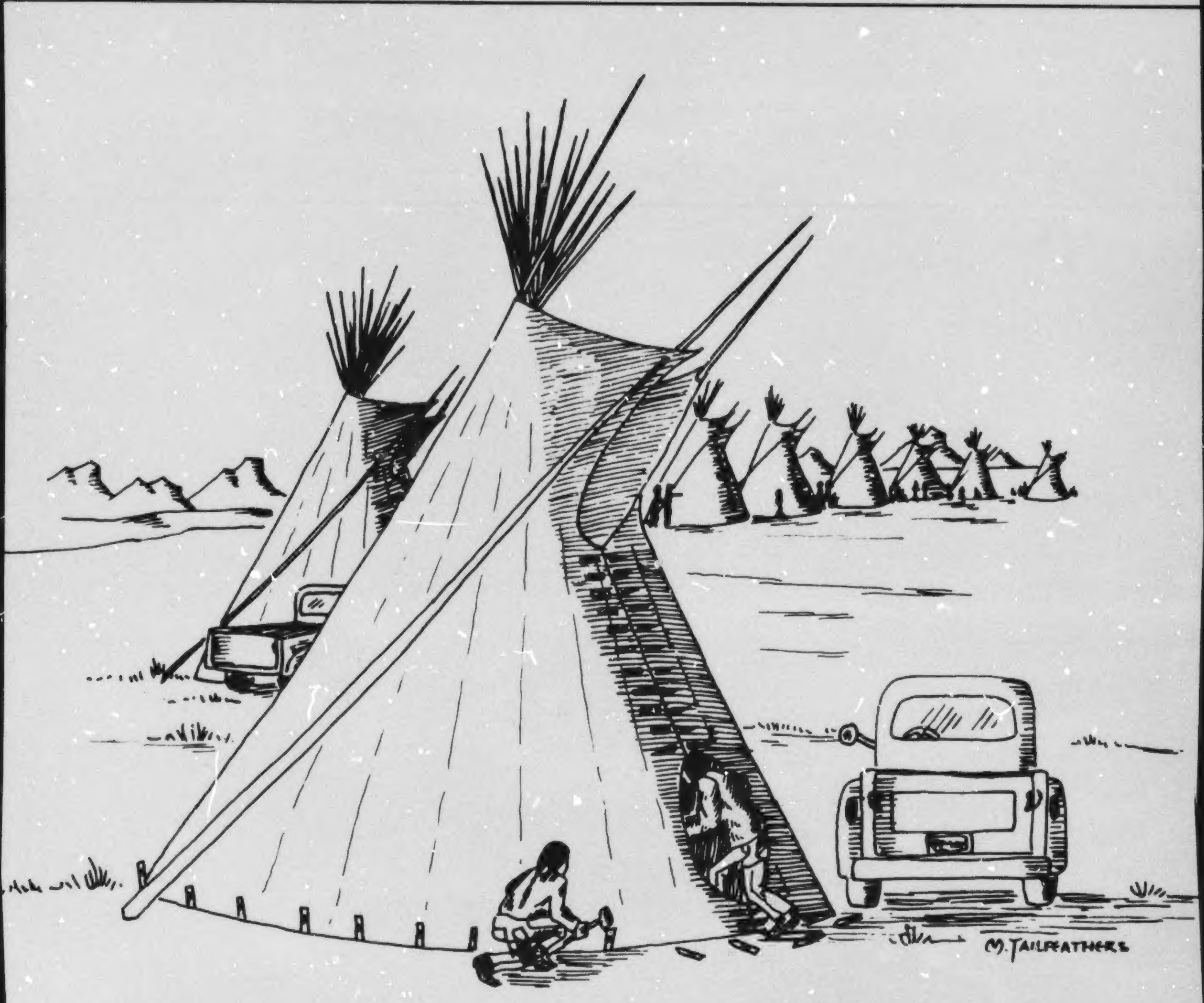
Many evenings Young Rabbit danced his new steps.
His mother bought many blankets.
She made some star quilts and put them away
for the big dance.
His father broke many horses for the giveaway.


M. TRAILFEATHERS

Young Rabbit became more excited as each day passed.
Finally the big day came!
Everyone was ready to move to the Indian Day campgrounds.


M. TAILFEATHERS

At the campgrounds, the tepee was pitched
among the other tepees in a big circle.
Everyone was happy to be together again
after a long, cold winter.


M. TAILFEATHERS

After two days had passed,
it was time for Young Rabbit's big moment.

M. TAILFEATHERS

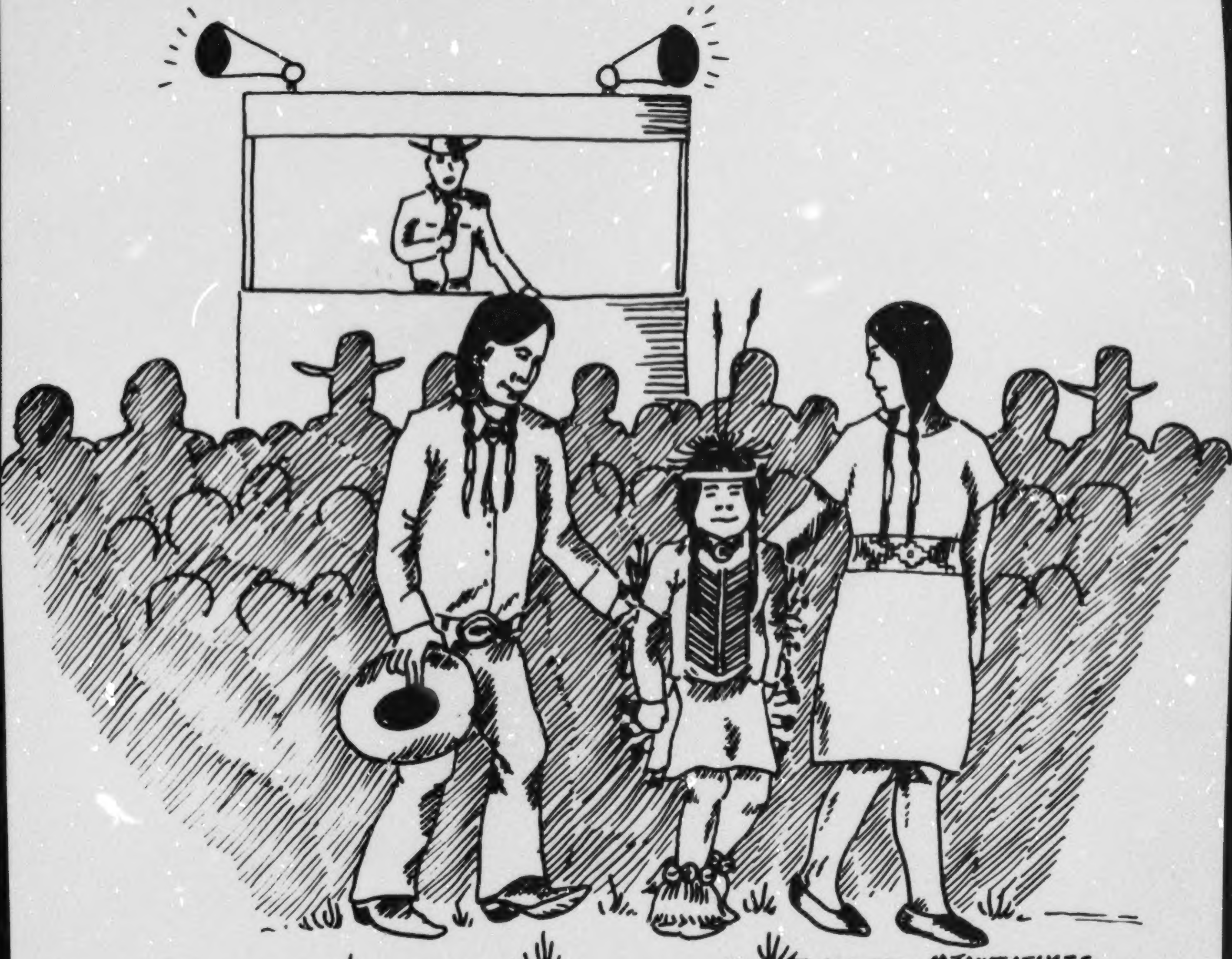
Young Rabbit's mother and father brought all the blankets,
moccasins and beadwork to the ring.
Young Rabbit stood proudly beside them.

M. TAILFEATHERS

Each drum sounded loud and clear as the drummers sang the grass dance songs.
What nice Indian costumes the dancers had!
The bells tinkled happily and the feathers swayed as the dancers moved.
The people laughed and joked.
They were very happy.

M. TAILFEATHERS

Suddenly the announcer said,
"The family of Young Rabbit will now have
an honor dance.
This will be the first time Young Rabbit will dance
at a big celebration."
Young Rabbit's heart pounded as his father and mother
walked with him to the center of the ring.


M.TAILFEATHERS

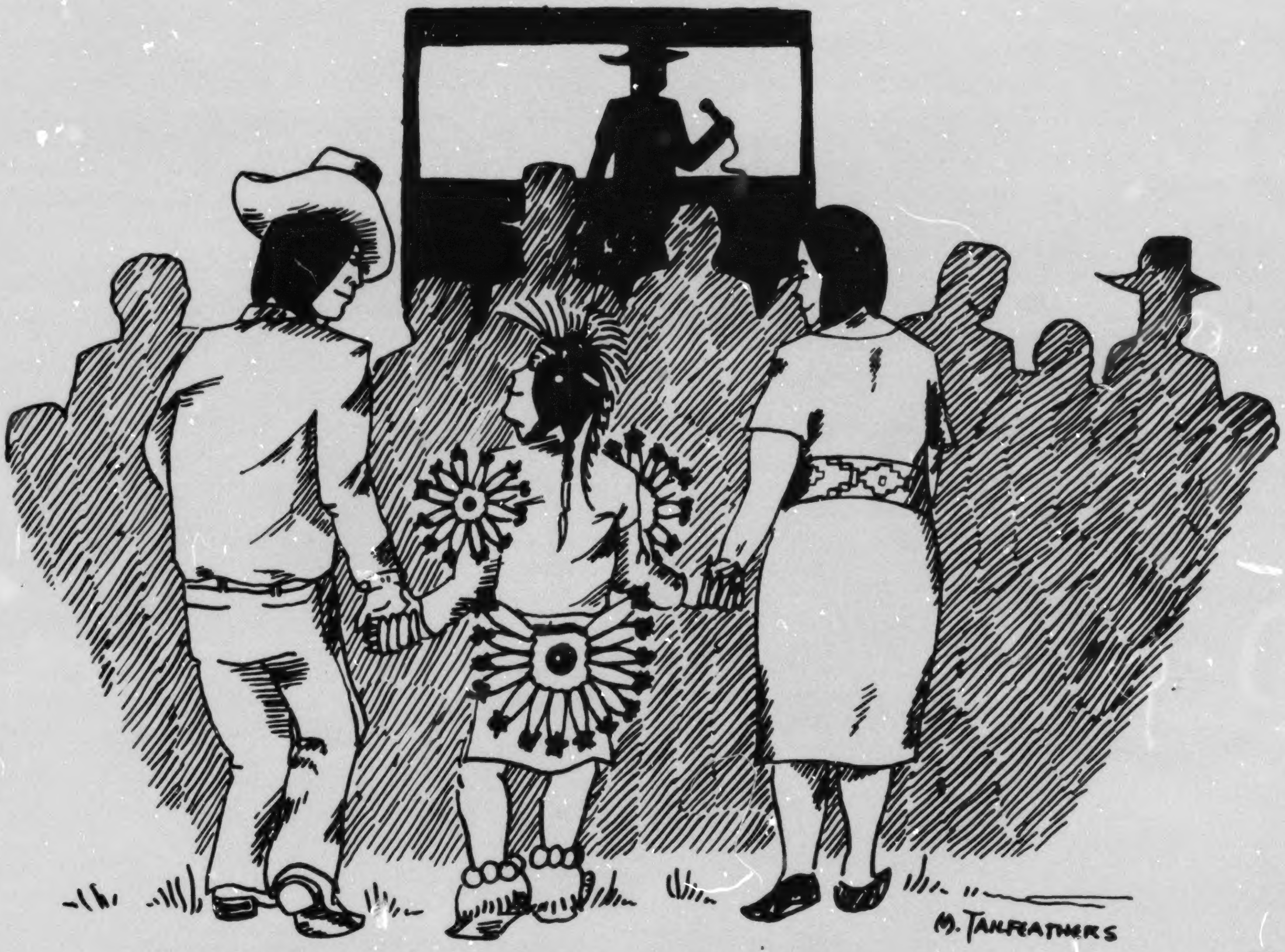
Young Rabbit danced proudly as he led the line.
His mother and father followed behind him.
Many relatives and friends joined in the dance.
The drumbeat seemed to say to Young Rabbit,
"How proud we are of you!
You are a strong, wonderful Indian boy.
Someday you will lead our tribe to great honors."

M.TAILFEATHERS

Then the drums stopped.
Young Rabbit's father and mother began the giveaway.
He thought, "How very lucky I am to be a Blackfeet Indian!
I'm so very proud.
And to think my ancestors have roamed this very land!"

M.TAILFEATHERS

When the giveaway was over,
the family left the center of the dance ring.
They were overjoyed to think that the Great Spirit
had helped them obtain enough to give to others
in honor of their son.
They felt great satisfaction to know this task had
been achieved.


M. TAILFEATHERS

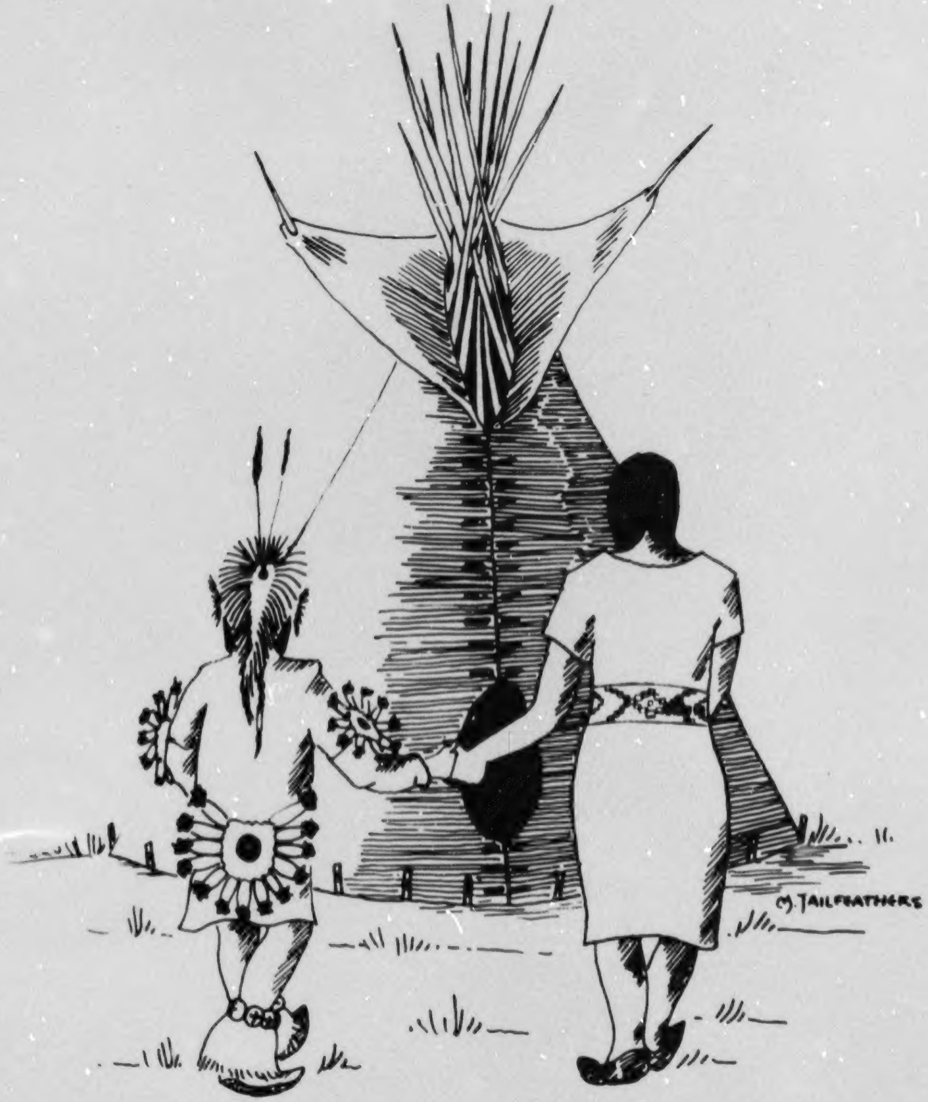
Young Rabbit was now recognized as one of the dancers.
When the drums began to beat
    and the dancers started to dance,
    Young Rabbit joined in.
The drums seemed to say, "Young Rabbit dances so proudly.
Young Rabbit dances so lightly.
Young Rabbit is truly a great Indian dancer."

M.TAILFEATHERS

Young Rabbit danced for many hours.
He became, oh, so very tired.
His eyes wanted to close.
His legs would not move as fast as the drum beat.
Even his headdress seemed tired.
It hung slightly to one side.

M. TAILFEATHERS

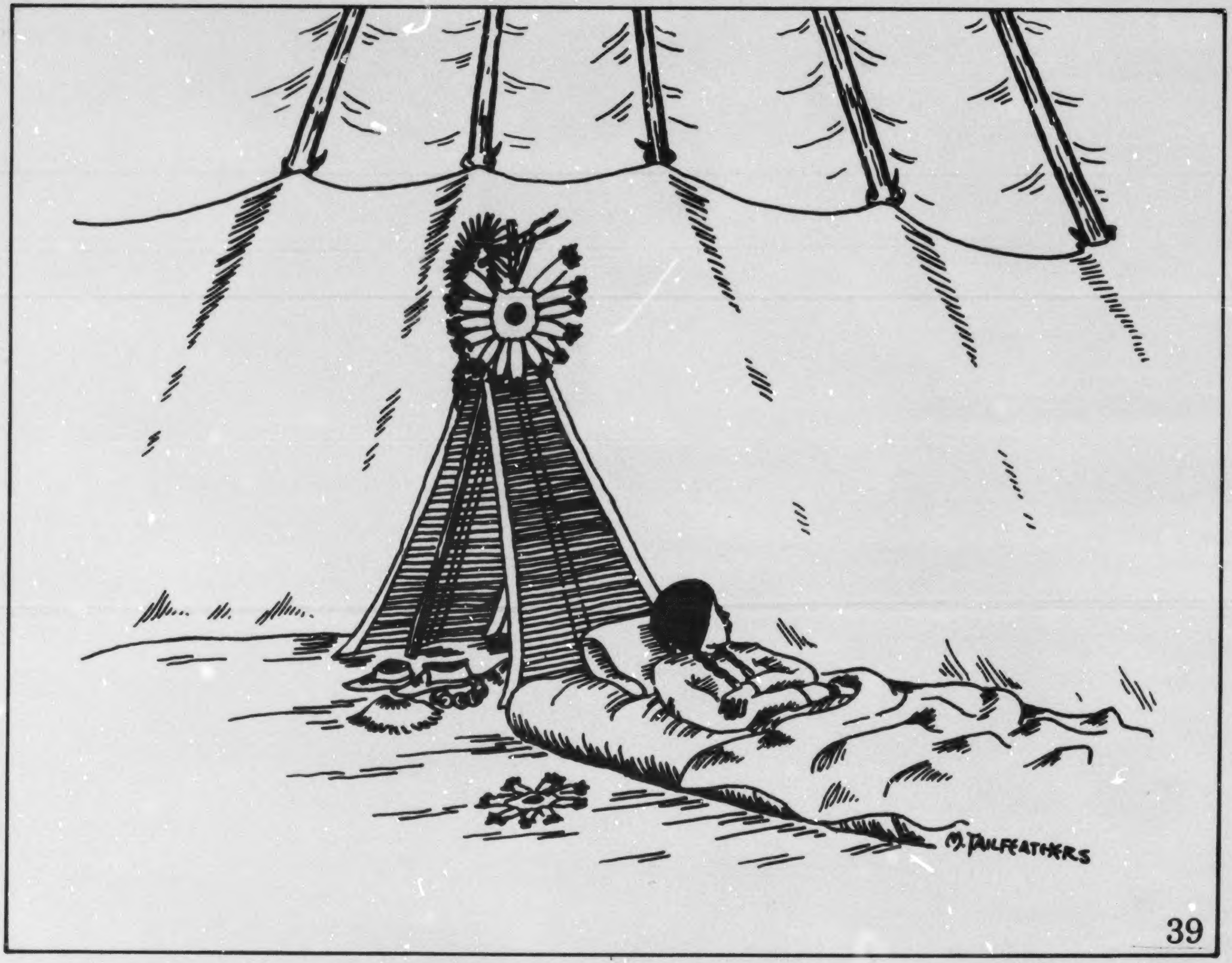
Young Rabbit's mother looked at the tired, little boy and smiled.
She took his hand in hers.
They walked slowly toward the tepee.
Although very tired, Young Rabbit had completed a great event.


M. TAILFEATHERS

Young Rabbit's mother cooked a meal of boiled meat, berry soup and fried bread.

M. TAILFEATHERS

After Young Rabbit had eaten, he fell into a deep,
happy sleep inside the comfortable tepee.
The next morning a happy family left for home.



39

JOAN BULLSHOE KENNERLY

Mrs. Kennerly is a member of the Blackfeet Tribe and has fifteen years of teaching experience in the Blackfeet and Northern Cheyenne public school systems. She was the first runnerup for the 1972 Montana Teacher of the Year. She received her B.A. in education at Northern Montana College and her M.A. in education at Arizona State University. She has served as an elementary school principal and is presently teaching.

JUNE BULLSHOE TATSEY

Mrs. Tatsey is a Blackfeet Indian with twelve years experience in teaching grades one through eight and pre-school in the public school system on the Blackfeet Reservation. She received her B.S. in education from Northern Montana College and her M.E. in guidance and counseling from the University of South Dakota and the University of Montana. She is reading supervisor in Browning on the Blackfeet Reservation.

CARMEN BULLSHOE MARCEAU

Mrs. Marceau is a Blackfeet Indian with thirteen years teaching experience. She has had one year experience in guidance and counseling on the Blackfeet Reservation. She received her B.S. in education from Northern Montana College and her M.E. in guidance and counseling from the University of South Dakota and the University of Montana. She is presently the principal of Vina Chattin School in Browning, Montana.

DORIS BULLSHOE OLD PERSON

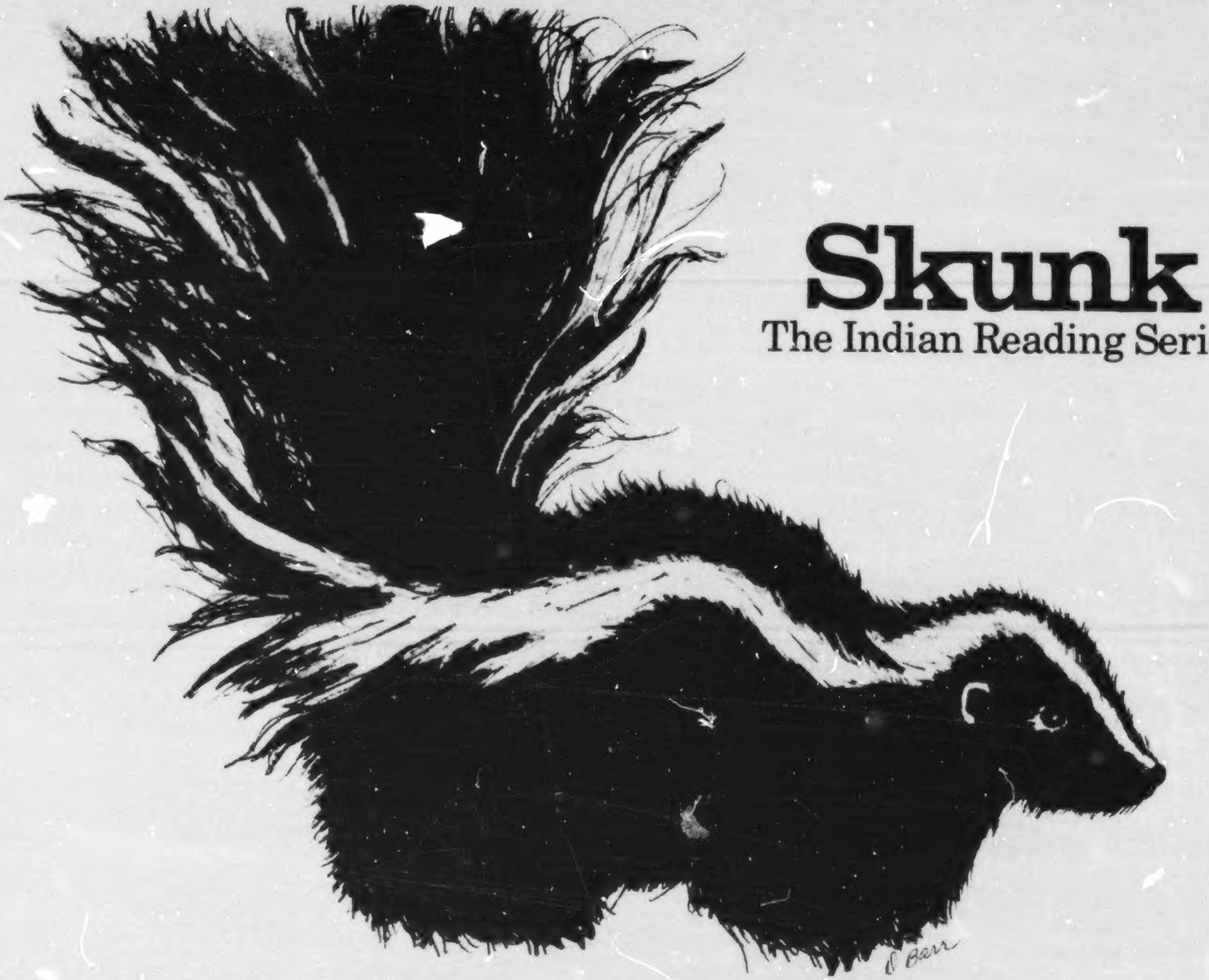
Mrs. Old Person is a member of the Blackfeet Tribe and has fourteen years experience teaching in the Blackfeet Public School System. She has specialized in reading and has been Head Start Director-Supervisor for ESEA Title I and Director of the Native American Song and Dance Program. She received her B.A. from Northern Montana College and her M.A. in education from Arizona State University. Her interests are in Indian culture and developing the talents of Indian children. She is the mother of five children.

Mrs. Kennerly, Mrs. Tatsey, Mrs. Marceau, and Mrs. Old Person are the daughters of Lillian and Francis Bullshoe. They were raised on a ranch near Badger Creek in the Blackfeet Reservation countryside.

All four women had similar educational backgrounds. They attended a one room rural school, the Blackfeet Indian Boarding School, and all but Mrs. Tatsey attended Flandreau Indian School in South Dakota. They all graduated from Browning High School. At the present time, the four women are teaching in the Blackfeet Public School System in Browning, Montana.

MELVIN TAILFEATHERS

Mr. Tailfeathers is a self-taught artist who has lived on the Blackfeet Reservation all his life. His grandmother was a Blackfeet medicine woman. Mr. Tailfeathers prefers to do pen and ink sketches of Blackfeet life although he sometimes works with ceramic figurines.



Skunk

The Indian Reading Series

Level I Book 19

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Skunk

Level I Book 19

Coast Area Planning Committee

Edith Cusack
Jeanne Evernden
Bruce Miller
Georgia Oliver, *Consultant*
Wilma Petty
Seahtlhuk (Gary Hillaire)
Bernice Lozier Tanewasha
Charlotte Williams

A Muckleshoot Legend

As told by Clarence and Ernest Barr

Illustrated by Debra Barr

Joseph Coburn, Director
Pacific Northwest Indian Program
Northwest Regional Educational Laboratory

FEB 1979
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Developed by the Pacific Northwest Indian Reading and Language Development Program
Northwest Regional Educational Laboratory, 710 Southwest Second Avenue, Portland, Oregon 97204

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521

Long ago there was a skunk that lived near a village of people.

When angered, Skunk could make an odor that
was capable of killing his enemy.

One day a group of people from the village made Skunk very angry. Skunk began chasing them.

The people became frightened and ran to the top of a hill.
They knew Skunk would continue chasing them,
so they thought of a plan to destroy Skunk.

The people heated a rock.
They planned to roll the rock down upon Skunk.

Skunk came into view at the bottom of the hill
and began climbing upward.

When Skunk was close enough, the people pushed the hot rock over the edge.

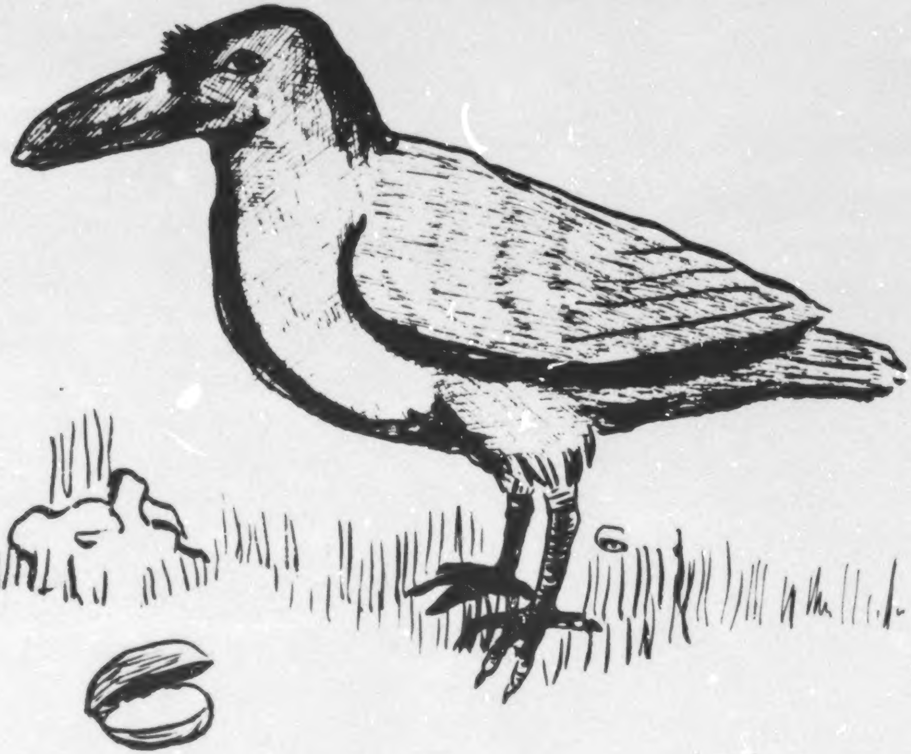
534 535

It rolled down over Skunk and burned him.

Now this did not kill or harm Skunk, but ever since that day,
Skunk is unable to kill any man or animal with his smell.
And to this day he wears a stripe caused by the burn.

Raven Helps the Indians

The Indian Reading Series



Level I Book 20

THE INDIAN READING SERIES:
Stories and Legends of the Northwest

Raven Helps the Indians

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A Skokomish Legend

As told by Emily Miller

Illustrated by Bruce Miller

Joseph Coburn, Director
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Northwest Regional Educational Laboratory

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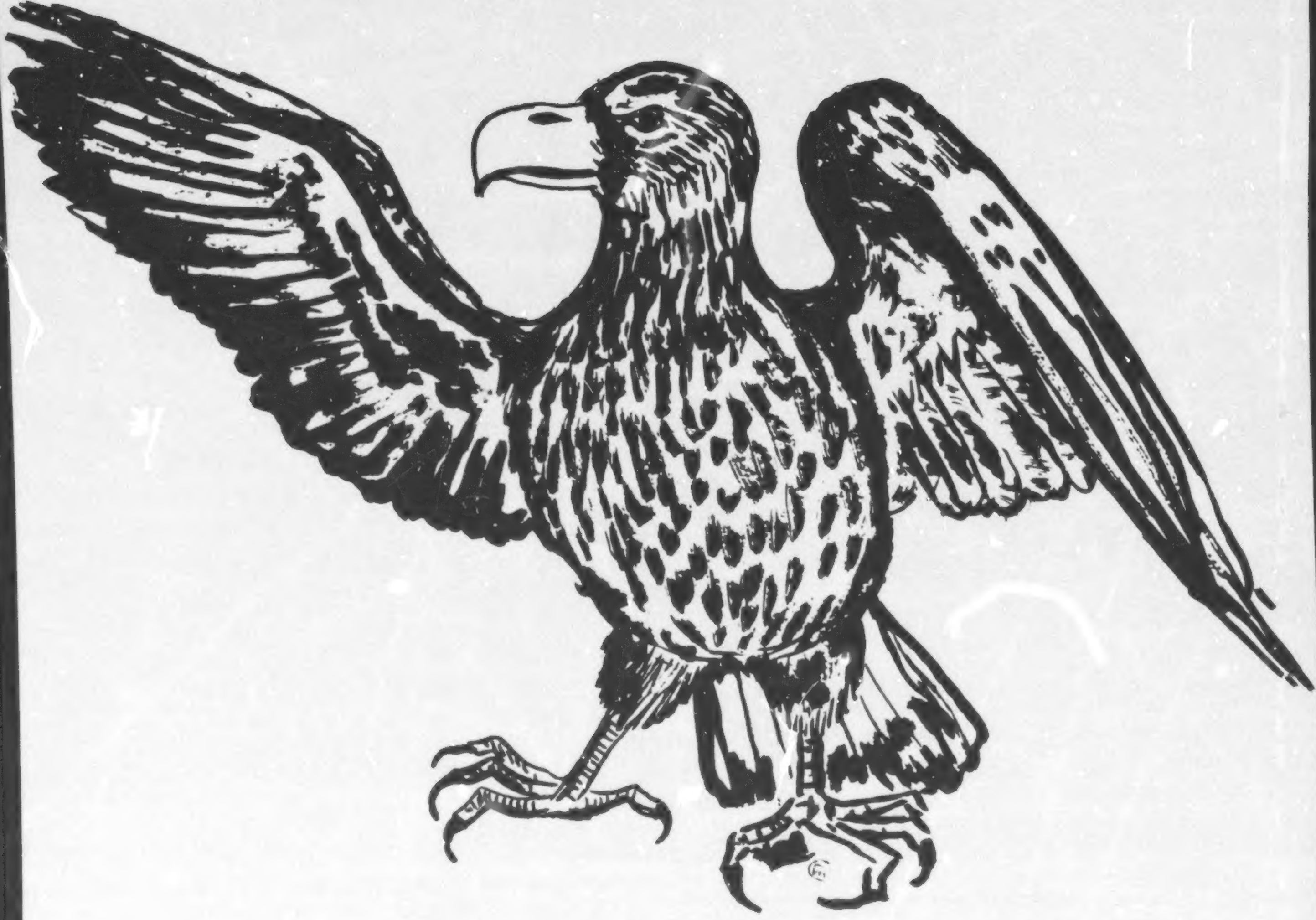
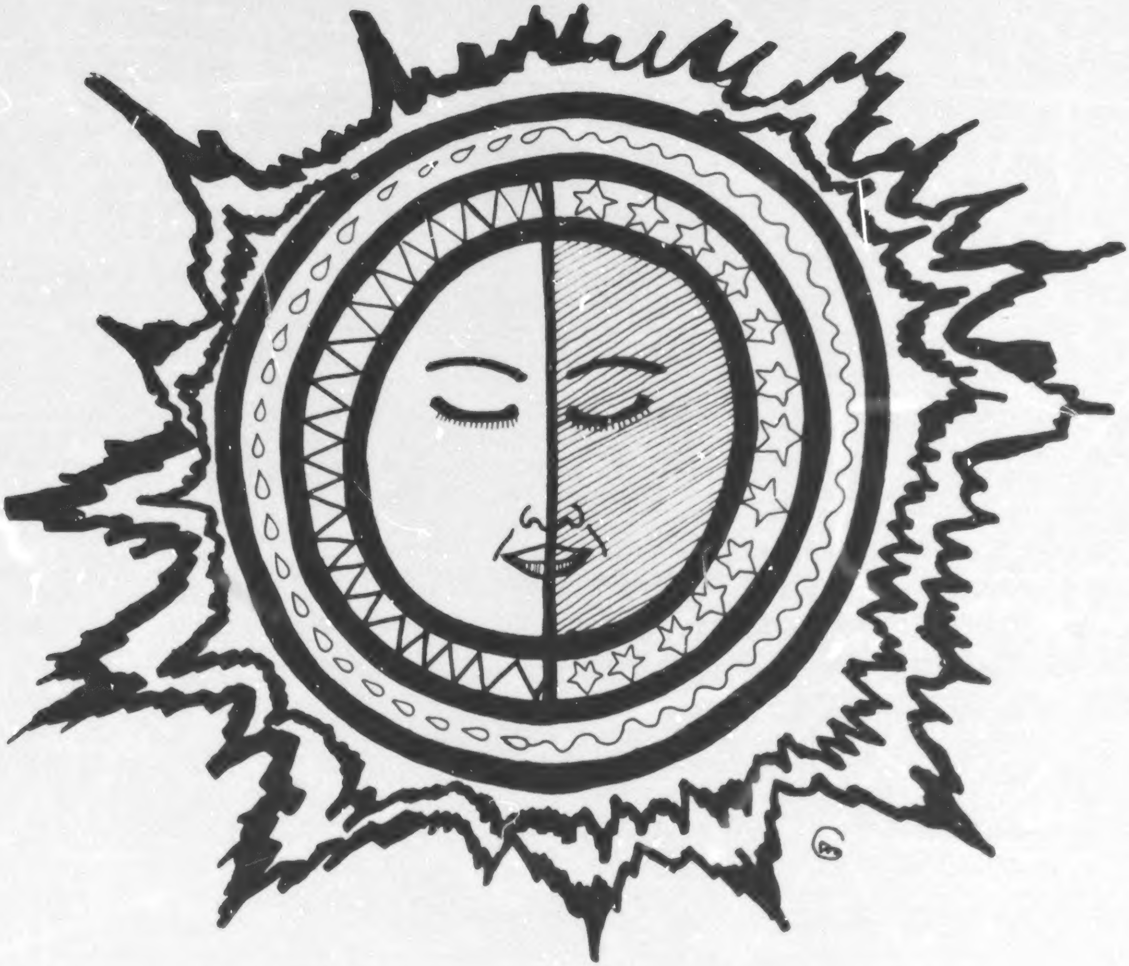


Long ago, Gray Eagle stole the sun, moon, stars, water and fire from the people.

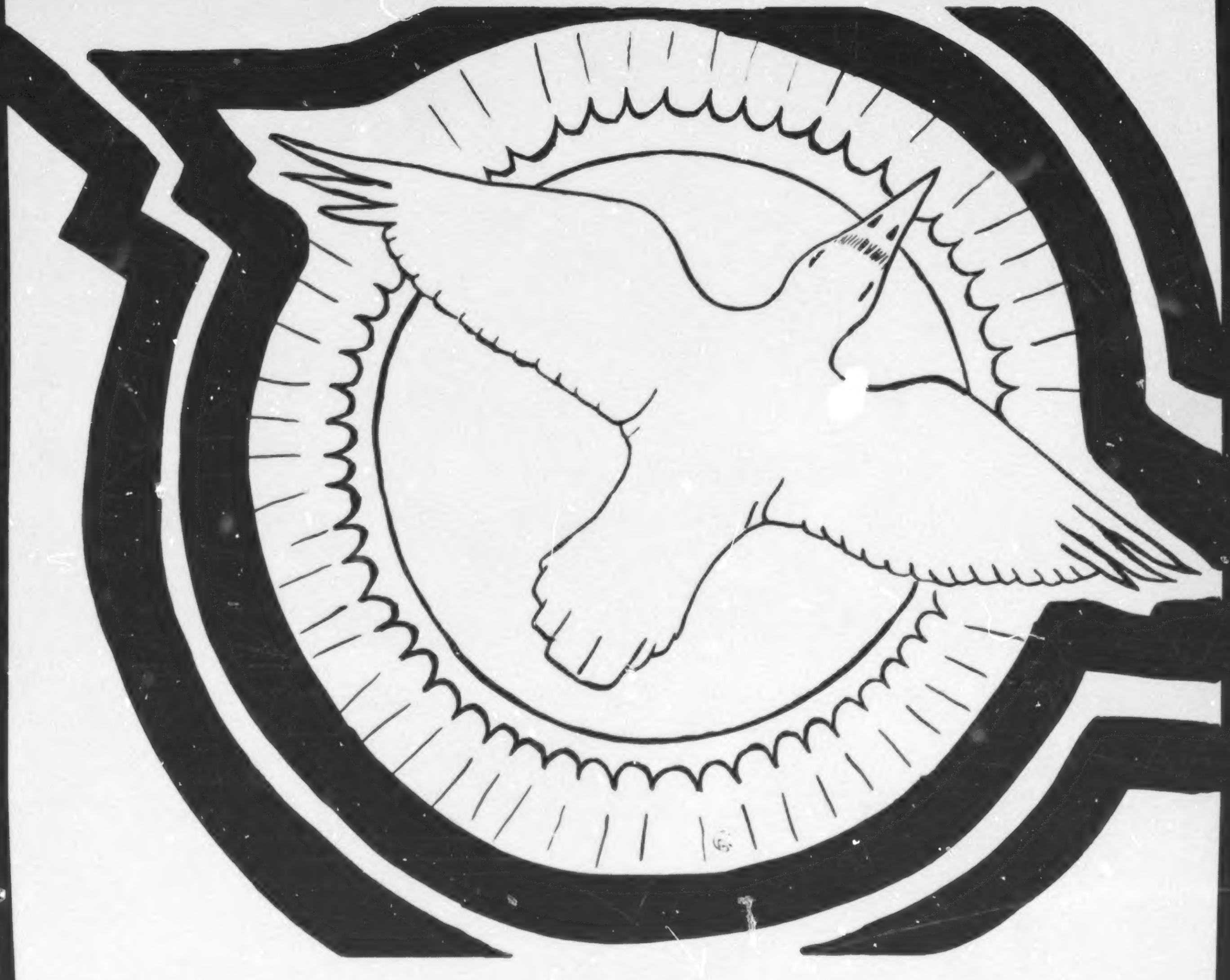


Gray Eagle kept these things hidden from them.
He did not like people.

During these times, Raven was a snow white bird.
The people asked Raven to help them.
They were cold and thirsty.

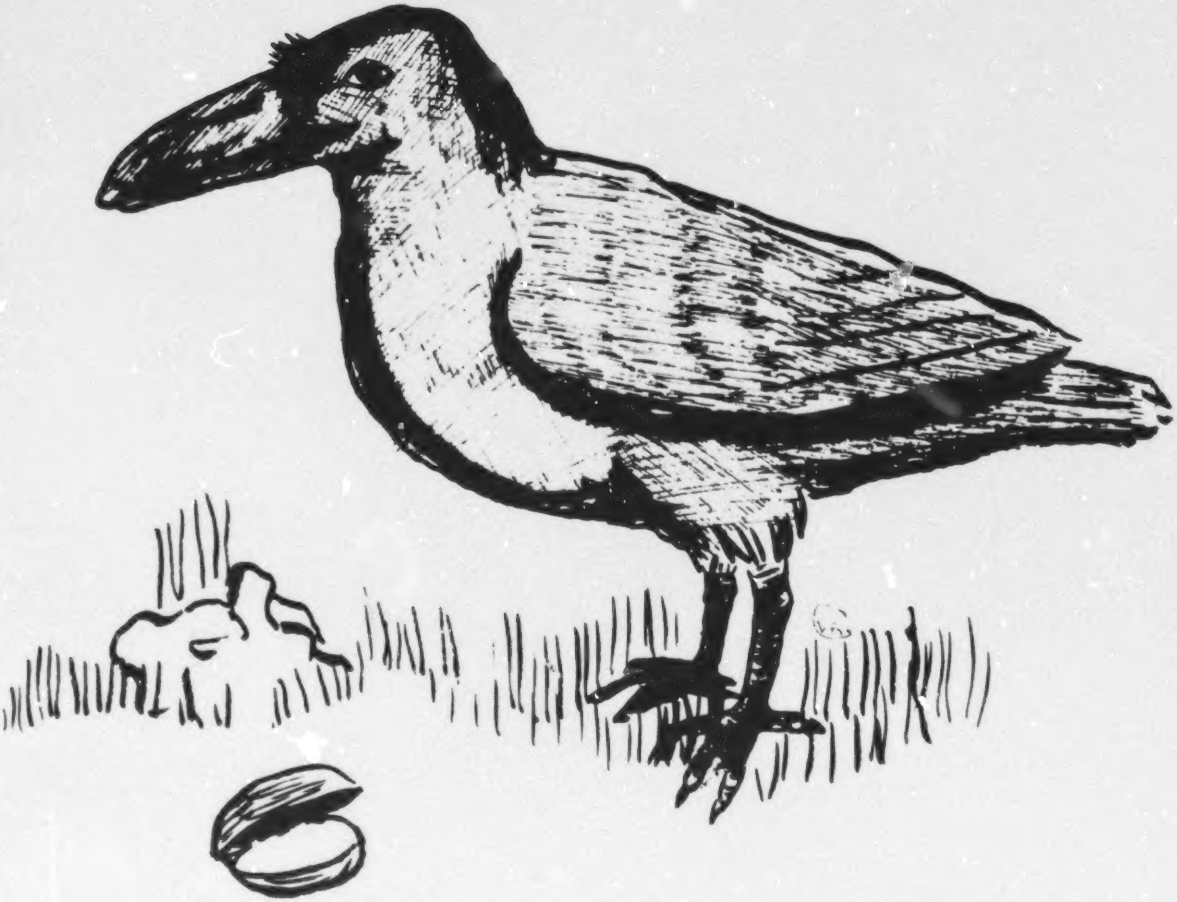
Raven went to Gray Eagle's lodge.
He discovered where Gray Eagle hid the sun, moon,
stars, water and fire.
Raven took them back to return them to the people.

Raven hung the moon and stars up in the sky.



Raven hung the sun up in the sky.

Raven dropped the water and fire
as he flew through the air.
The water formed streams and lakes.
The fire became available to the people.



The smoke from the fire blew over Raven as he flew. That is why he is a black bird today.

JEANNE EVERNDEN

Jeanne Evernden is a Skokomish Indian and was born and raised on the Skokomish reservation near the Hood Canal in Washington. She graduated from Irene S. Reed High School in Shelton and attended Haskell Indian School for two years, where she took commercial courses. She has managed the Tribal Smoke Shop and is now actively involved in the Skokomish Language Project, which is developing an unabridged Skokomish dictionary. She also is the mother of eight children and hopes The Indian Reading Series will become a permanent part of the schooling system because "Indian history and involvement are very important to our young people."

BRUCE MILLER

Bruce Miller, a Skokomish Indian, has held art exhibitions in Europe, South America and throughout the United States. He was nominated for the Indian Arts Commission Board for the Washington State Arts Commission, won the Washington Bicentennial Playwrite Award for his play *Changer*, and recently completed a screenplay, *The Lord of the House of the Maimed*, to be aired as an EXXON special on the CBS network. He presently is Director of the Skokomish Tribal Learning Center, has served as Coordinator for the Skokomish Title IV Program and was Human Relations Specialist and Counselor for the Seattle Public Schools. He also has acted with theater groups such as Native American Theater Ensemble (New York) and Red Earth Performing Arts Company (Seattle). He attended the Institute of American Indian Arts, California College of Arts and Crafts, and University of California at Berkeley. In addition, he has received special training in stage direction and acting technique from, among others, Geraldine Page, Peter Brook (three time winner at Cannes Film Festival for best direction) and Tom O'Horgan (director of *Godspell*, *Hair* and *Jesus Christ Superstar)*.

WILMA PETTY

Wilma Petty, a Skokomish Indian, was born and raised on the Skokomish reservation. She graduated from Chemawa Indian School in 1938 and has taken advanced coursework in child psychology. She has served as Home School Coordinator for Project Head Start and Supervisor of the Skokomish Summer Recreation Program. For the past five years she has been a Teacher's Aide at Hood Canal School and is currently involved in the Skokomish Language Project, which is developing a dictionary of the Skokomish language. As the mother of five children, she "would like to see The Indian Reading Series in public schools for non-Indian as well as Indian children."

Booklets available in the Level I sequence are listed below. Numbers refer to the planned sequence of use as outlined in the *Teacher's Manual.* Materials developed by these tribes and others in the Northwest will appear in the Levels II and III sequence.

1 *Coyote and the Stars*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

2 *How Wild Horses Were Captured*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

3 *School*
Blackfeet Tribe

4 *Philene and Buttons*
Northern Cheyenne Tribe

5 *Insects Off to War*
Northern Cheyenne Tribe

6 *Why Bluejay Hops*
Skokomish Tribe

7 *Indian Festival*
Shoshone-Bannock Tribes of the
Fort Hall Reservation

8 *Helpers*
Blackfeet Tribe

9 *Far Out, A Rodeo Horse*
Crow Tribal Historical and Cultural
Commission

10 *Tales of Coyote and Other Legends*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

11 *Birds and People*
Crow Tribal Historical and Cultural
Commission

12 *Chipmunk Meets Old Witch*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

13 *My Name Is Pop*
Crow Tribal Historical and Cultural
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14 *Santa Claus Comes to the Reservation*
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15 *How Cottontail Lost His Fingers*
The Confederated Tribes of the
Warm Springs Reservation of Oregon

16 *Friends*
Blackfeet Tribe

17 *How Daylight Came to Be*
Skokomish Tribe

18 *A Little Boy's Big Moment*
Blackfeet Tribe

19 *Skunk*
Muckleshoot Tribe

20 *Raven Helps the Indians*
Skokomish Tribe

For order information and prices of the above booklets and the *Teacher's Manual*, contact the publisher:

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